THE

BRITISH CRITIC,

For MARCH, 1802.

Errores, non inſultandi, ſed veritatis ſtudio notamus.
VALESIUS AD MARCELL.

In pointing out errors, we are moved, not by an inſolent deſire of triumph, but by the love of truth.

ART. I. *Specimens of the early Engliſh Poets; to which is prefixed, an Hiſtorical Sketch of the Engliſh Poetry and Language. In Three Volumes. By George Ellis, Eſq.* Crown 8vo. 1l. 1s. G. Nicol, and Wright. 1801.

WHEN the taſte of nations has received its poliſh, they do not uſually recur to their early poets, till they have been ſatiated with the uniform refinement of ſucceeding writers. In the firſt fervour of their paſſion for elegance, they are too much diſguſted with the rudeneſs of their anceſtors, to be capable of admiring the irregular boldneſs, or of reliſhing the artleſs beauty, of the original painters of nature. In England, particularly, the changes of literary faſhion on this ſubject are very remarkable. From the Reſtoration to the middle of the eighteenth century, our early writers ſeem to have been generally neglected. Within the laſt half century, the ſtudy of our literary antiquities has commenced. It has been cultivated, in general, with zeal and induſtry; ſometimes with ſenſe and taſte. The public attention has been turned to our ancient poets, whom it has been of late ſufficiently the faſhion to praiſe, though they are ſtill more praiſed than read. Whether

this change has ariſen from the ſatiety of a nation familiarized with polite writers, which requires ſharper ſtimulants than correct elegance, or from the diſpoſition to live on recollections, after activity has ceaſed, which is the character of the old age of nations as well as individuals, we ſhall not preſume to determine. Whatever the cauſe may be, the fact is certain; and whatever ſtage in the progreſs or decline of literature it may indicate, it has produced benefits which it is our buſineſs to obſerve and improve. The progreſs of manners, and the progreſs of language, the moſt important parts of the hiſtory of the human mind, have received great light from theſe ſtudies. They may be conſidered, in ſome meaſure, as the diſcharge of that debt of grateful veneration which every nation owes to its firſt inſtructors in learning: and if our piety ſhould ſometimes degenerate into a harmleſs ſuperſtition, the lovers of polite letters will not blame with great ſeverity even an exceſs of reverence for thoſe "who firſt with harmony informed the language of our fathers." Nor muſt it be forgotten, that theſe antiquarian reſearches have enlarged the ſtores of elegant amuſement, by reviving the popularity of ſome poets, who are not merely the objects of curioſity for their antiquity, but of admiration for their excellence.

Every part of learning has its own peculiar diſeaſes; and it muſt be owned that no province in the whole republic of letters ſeems to have a more unhealthy climate than that of antiquities. Dullneſs without temper, and pedantry without knowledge; induſtry waſted on frivolous and abſurd objects, and paradox unadorned by ingenuity, are maladies which have afflicted the greater number of mere antiquaries, "for time whereof the memory of man runneth not to the contrary." Nothing can be more deſirable than that men of wit, and polite ſcholars, like Mr. Ellis, ſhould deliver this reſpectable ſtudy from the reproach which many of its profeſſors have too juſtly incurred. His conſtitution is too ſound to be infected with the diſeaſes of the climate into which he ventures; and he is much more likely to treat antiquarian ſuperſtition and pedantry as ſubjects of his raillery, than to conſider them as models for his imitation.

It is not eaſy to give a better account of the plan of this elegant work than in the words of the author; premiſing only, that as vulgar writers generally labour to excite the expectation of their readers by magnificent promiſes, Mr. Ellis ſpeaks more modeſtly of his own efforts than any other competent judge ever will, and promiſes much leſs than he performs.

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"The firſt edition of this miſcellany, which appeared in 1790, was intended as an attempt "to compriſe within the compaſs of one volume all the moſt beautiful ſhort poems that had been publiſhed in this country during the ſixteenth and ſeventeenth centuries"; but it was at the ſame time admitted, that "the completion of the plan had been prevented by the difficulty of procuring a ſufficient ſtock of materials." This difficulty has ſince been ſurmounted by the kind aſſiſtance of my friends: and the work in its preſent ſtate contains a ſelection, made with ſome care and attention, from a conſiderable number of the beſt poetical libraries in this country. That it is ſtill deficient, and that by greater induſtry it might be improved, is very certain: but the reader who ſhall fairly examine the ſtock of materials here collected, will not be much ſurpriſed if the curioſity of the compiler was at length ſatiated, and if the labour of the tranſcription became too irkſome to be farther continued.

"The collection in its preſent ſtate will be found to contain much more variety. The two parts into which it is divided are indeed directed to one principal object; which is to exhibit, by means of a regular ſeries of ſpecimens, the riſe and progreſs of our language, from the tenth to the latter end of the ſeventeenth century. In the former part, which terminates with the reign of Henry VIII. the extracts are generally choſen with a view to pictureſque deſcription, or to the delineation of national manners; whereas the ſecond diviſion of the work is meant to exhibit the beſt models that could be found, in each reign, of regular and finiſhed compoſition. In the former, which conſiſts of very early fragments, it was thought that a few critical remarks, as well as biographical anecdotes, were abſolutely neceſſary; and that theſe could not be given more conciſely than in the form of an hiſtorical ſketch, but in the latter a ſhort outline of the literary character of each reign, and a few notices reſpecting the ſeveral writers, appeared to be ſufficient. To the whole is added a ſort of Eſſay, on the formation and early gradations of our language, which being little more than a repetition of ſome obſervations contained in the firſt volume, is perhaps ſuperfluous; but may be convenient for the purpoſe of reference." Pref. p. v.

From this clear and modeſt ſtatement, the reader will perceive that the work conſiſts of two parts; a ſketch of the early hiſtory of our language, and a ſelection of ſuch of the beauties of Engliſh poetry as, on account either of their antiquity, or of the obſcurity of their authors, are not likely to be known to the general reader. We do not think that there will be found in literature many examples of ſo much information ſo ſhortly, clearly, and agreeably conveyed, as in the ſketch of the progreſs of our language. Every perſon acquainted with the ſubject will perceive, that it muſt be the reſult of extenſive reading; but that reading, far from being oſtentatiouſly diſplayed, is carefully diſſembled. Though it be difficult to ſhorten a very elegant abridgment, we ſhall endeavour to give our readers a general outline of its contents.

The particular circumſtances of the great revolution which the language of this iſland underwent, in the two centuries which followed the Conqueſt, cannot now be known, becauſe no ſagacity of conjecture can compenſate for the loſs of hiſtorical documents. But a very ingenious author has, with great plauſibility, ſketched the proceſs by which the *Saxon* was *Normandized*. The introduction of Norman words is not the principal difficulty. The mixture of nations eaſily explains that circumſtance. But the great problem to be reſolved is, how the Saxon, a language of *inflection*, came to throw off that character, and to ſubſtitute auxiliary particles and verbs for its ſignificant *prefixes* and terminations; how the Engliſh of Chaucer came to be Saxon in the far greater part of its materials, and yet altogether Norman in its ſtructure? For the ſolution of this difficulty, which neither Dr. Johnſon, nor Mr. Tyrrwhit, nor Mr. Warton, have attempted to explain, Mr. Ellis has availed himſelf of the ingenious theory of Dr. Adam Smith, in his Eſſay on the formation of languages, ſubjoined to his Theory of Moral Sentiments. That celebrated writer obſerves, that it is a ſimpler expedient to repreſent what grammarians call the caſes of nouns, and the moods and tenſes of verbs, by varying their terminations and inflections, than to invent prepoſitions expreſſive of general relations, or auxiliary verbs conveying the very abſtract ideas of exiſtence, poſſeſſion, &c. The original languages were, in the opinion of Dr. Smith, languages of *inflection*. But two ſuch languages can hardly be amalgamated, without caſting off their inflections, and adopting in their ſtead ſome general auxiliary words, which will eaſily unite with all the terms of both. Thus original languages are characterized by *inflection*, and mixed languages by the uſe of *auxiliary words*. Whatever may be thought of the theory, as pretending to univerſality, it ſeems tolerably certain that the mixed languages of Europe have been formed in this manner; and it may appear rather ſingular that Mr. Ellis ſhould be the firſt to apply this analogy to the hiſtory of the Engliſh language. The Normans, for ſome time after the Conqueſt, were ſcattered over the country as garriſons to controul the natives. The neceſſity of underſtanding each other in that intercourſe which their mutual wants required, compelled theſe garriſons and the natives to adopt a mixed jargon, a ſort of *Lingua Franca*, in their dealings. For this purpoſe it was neceſſary to ſubſtitute auxiliary words for inflections, and thus the *Norman-Saxon*, though it remained Saxon in the majority of its terms, becauſe the natives far ſurpaſſed the conquerors in number, became Norman in its ſtructure; for the very ſame reaſon which obliged the Frankiſh conquerors of Gaul to ſubſtitute auxiliary

words for Roman or Teutonic inflections. About 1185 this mixed jargon began to prevail, and about 1216 to attain ſome degree of regularity. Mr. Ellis places Robert of Glouceſter, "the Britiſh Ennius*," about 1285. His rhyming Chronicle ſeems the earlieſt work of any ſize in verſe, which we can with propriety aſcribe to the Normanized Saxon, the parent of the Engliſh language. During the period which elapſed from the Conqueſt to the reign of Edward III. we find three languages uſed in England: the Saxon among the natives, which was gradually loſing its purity, and of which *Layamon's* tranſlation of *Wace's Brute*, about 1185, may, though very corrupt, be conſidered as the laſt written ſpecimen: the Norman at court, and among the nobility, which was cultivated in England by a ſucceſſion of French poets or verſifiers; of whom Mr. E. gives an abridged account from *M. de la Rue's* diſſertation in the *Archæologia*, and of which the laſt ſpecimen is perhaps Gower's French Ballads: and the Anglo-Norman, which, originally a barbarous jargon, was by degrees acquiring regularity and importance, chiefly perhaps from the growing political conſequence of thoſe middle claſſes whoſe language it was. This compound at length ſupplanted both the original languages of which it was formed, though the Norman long remained in our law books, and the Saxon ſtill prevails in many provincial dialects; and this, after having produced the writings of Robert of Glouceſter, Robert of Brunne, Adam Davies, and Langland, was at length honoured by the cultivation of a true and great poet, *Geoffrey Chaucer;*

"The bard who firſt *adorned* our native tongue."

By theſe ſteps the Anglo-Saxon appears to have been Normanized. But how the Scottiſh dialect was formed, is a queſtion attended with greater difficulties: and after conſidering what has been ſaid upon the ſubject by Mr. Pinkerton, Mr. Ritſon, Mr. Tytler, Dr. Geddes†, and the preſent author, the difficulties ſtill appear to us inſuperable. That in the 13th century it was as much a *Norman-Saxon* as the Engliſh, there is the moſt complete evidence. They appear indeed then to have been the ſame language. Now, if we ſuppoſe with many writers, that the Saxon kingdom of Northumberland extended to the Firths of Forth and Clyde, or if we ſuppoſe with Mr.

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* So he is ſtyled by Mr. Hearne. The induſtrious antiquary forgot that *Ennius* was ſomething more than a mere chronicler.

† See a Diſſertation, in which he promiſes much and performs little, in the firſt volume of the Tranſactions of the Society of Scottiſh Antiquaries.

Pinkerton,

Pinkerton, that the inhabitants of the eaſtern and ſouthern parts of Scotland were a *Teutonic* race, or if we combine both theſe ſuppoſitions; we may eaſily believe, that the ſpeech of the Scottiſh Lowlanders was either Saxon, or a language of the ſame family with Saxon. In this manner the Saxon or Teutonic part of the Scottiſh dialect is accounted for. But how it ſhould happen, that the language of the unconquered Scotch ſhould become as *Norman* as that of the Engliſh, remains ſtill to be explained. The *Norman ſtructure* of the Scottiſh dialect is the grand difficulty. The cauſes aſſigned by Mr. Ellis, and by others, might have been ſufficient to introduce a great number of *Norman words* into Scotland. But if the mixture of a conquering and a conquered people be the only cauſe ſufficient to change the form and ſyntax of a language, it will be difficult to underſtand how the change was as complete in Scotland, untouched by the Norman arms, as in England which had been ſubdued by them. It ſeems indeed to us, that the author, in his ſpeculations on the language of Scotland, has a little forgotten his own ingenious theory, of the *peculiar* circumſtances which deprived the ſpeech of the ſouthern part of this iſland of its ancient inflections; and has recurred, in ſome degree, to the general and ſomewhat vague ſuppoſitions of former writers, which may explain the introduction of new terms, but which can hardly account for the adoption of a new ſtructure. Perhaps all ſpeculation on the ſubject may be conſidered as premature, till the public ſhall be in poſſeſſion of a full gloſſary of the Scottiſh dialect, with its provincial varieties. But as long as we ourſelves ſuffer our provincial Engliſh, which contains ſo many ancient and probably radical Engliſh words, to decay without being recorded, we have no right to blame our northern neighbours for being equally careleſs of their dialect. The complete and accurate hiſtory of one language would be more really important to the general philoſophy of ſpeech, than all the viſionary ſyſtems of univerſal etymology with which the world has been peſtered, ſince the commencement of learning; ſyſtems which profeſs, and indeed require, more knowledge than any man can poſſeſs, and in which the authors muſt employ ſo much of their time to acquire a paltry ſmattering of five and twenty languages, that they can ſcarcely have leiſure to underſtand one with exactneſs. Since writing the laſt ſentence, we have ſeen the Propoſals of Mr. BOUCHER for the publication of his Gloſſary of Ancient and Provincial Engliſh; a work, which we conſider it as a part of our duty to recommend moſt earneſtly to the patronage of the public. In a work ſo expenſive, the author very juſtly thinks, that he ought at leaſt to be previouſly ſecured againſt loſs; and if he does

not find a number of ſubſcribers ſufficient for that purpoſe, it will be remembered, that the diſgrace of neglecting the illuſtration of the Engliſh language, is not to be imputed to the want of ſcholars qualified and diſpoſed for the undertaking, but to the parſimony of thoſe who ought to encourage it*.

But to return to the preſent author. His poetical ſelections extend from the age of Chaucer to that of Dryden; a period of about three centuries. Occleve, Lydgate, and Skelton, were miſerable ſucceſſors of Chaucer. The ſpace between him and Lord Surry, perhaps between him and Spenſer, muſt be filled up by Scotch poets: by Barber (1326) the contemporary of Chaucer, but who appears to have owed his elegance and harmony rather to his own genius, than to the example of that great poet; by King James the Firſt (of Scotland, 1395) of whom, notwithſtanding the great merit of his poetry, we may doubt whether any "of his verſes are ſo highly finiſhed, that they would not diſfigure the compoſitions of Dryden, Pope, or Gray" (vol. i, p. 306); by Henry the minſtrel (1446) from whoſe *Wallace*, Mr. Ellis has extracted a *Tale of Wonder* (p. 351); by William Dunbar (1465) whom this author calls "the greateſt poet that Scotland has produced;" a praiſe, which will perhaps be conteſted by the admirers both of Thomſon and of Burns; and by Gawin Douglas (1475) in whoſe elegant writings, the deviation of the Engliſh and Scottiſh dialects from each other begins firſt to be clearly obſervable. With this ſeries of poets, Mr. Ellis concludes his firſt volume. Scotland, which made ſo conſpicuous a figure in our poetical annals during this period, was afterwards ſo completely diverted from poetry by barbarous controverſies, and ferocious civil wars, that, except Sir David Lindſay, Lord Stirling and Drummond, ſhe produced no verſifiers of note from the beginning of the ſixteenth, till near the middle of the eighteenth century.

The ſecond volume opens with the reign of Henry VIII. a period which is very important in our civil hiſtory, and not unintereſting in our literary annals. Here Mr E. begins his *ſelection* with ſome ſpecimens of the poetry of Sir J. Wyat, conſidered by Mr. Warton as "the firſt *poliſhed* ſatyriſt," though his inferiority to Chaucer in vigour be more obvious than his ſuperiority in politeneſs. The extracts from Lord Surry, which follow, are very beautiful; but they are too well known to need any obſervation from us. The ſhort reign of Edward VI. occupied in the reformation of religion; and the

* See his Propoſals inſerted in our Review for February, for a Dictionary to be entitled *Linguæ Anglicanæ Veteris Theſaurus.*

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ſanguinary reign of Mary (providentially alſo ſhort) as might be naturally expected, did not contribute much towards our poetical fame. The firſt Engliſh tragedy (Gorboduc) and the proſe works of Wilſon and Aſcham, are ſufficient to prove, that even during this turbulent and inauſpicious period, national literature was not ſtationary. It will perhaps appear, by a compariſon of Wilſon and Aſcham with Sir T. More, that Engliſh ſtyle had made as great advances in about forty years, as it had in the long period from *Mandeville* and *Wickliff* to *More*. The ſoil was gradually preparing for the rich harveſt which aroſe in the long and glorious reign of Elizabeth, which has been ſometimes called the poetical age of England, and which perhaps may juſtly be ſo diſtinguiſhed, if we have reſpect rather to the *productive* than to the *guiding* powers of the poet; if we beſtow the greateſt praiſe on thoſe excellencies which peculiarly characterize Engliſh poetry; if poetical honour and fame belong more to great works of genius than to regular productions of art, and faultleſs models of taſte. This ſplendid reign has afforded to Mr. Ellis numerous ſpecimens of every ſort of poetical beauty. It is difficult to *ſelect* from a moſt taſteful *ſelection*. But we ſhall preſent our readers with ſome flowers from "this wilderneſs of ſweets." We ſhall lay before them, in another article, ample proofs of the extenſive knowledge, curious reſearch, correct judgment, and elegant taſte, which diſtinguiſh the accompliſhed editor of this ſingularly attractive work.

(To be concluded in our next.)

ART. II. *Eight Letters on the Peace, and on the Commerce and Manufactures of Great Britain. By Sir Frederick Morton Eden, Bart.* 8vo. 132 pp. 3s. 6d. Wright. 1802.

CONVINCED, as we have been, by mature reflection, that the Articles of Peace with France were, conſidering the preſent ſituation of Europe, neither diſhonourable to the Britiſh character, nor, as ſome have aſſerted, likely to prove fatal to the intereſts of this kingdom, we are pleaſed to ſee the queſtion diſcuſſed with temper and candour by a writer of known ability and information. The Letters now before us, though originally publiſhed in a newſpaper, well deſerved to be collected, and preſerved in a pamphlet. We will give as full and diſtinct a view of the contents of them as our limits will permit.

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The four firſt of theſe Letters conſider the ſubject ſolely in a political point of view.

"In order fairly," ſays the author, "to appreciate our preſent ſituation, we ſhould recollect what was the chief object that induced France to attack us, and how far ſhe has accompliſhed it. It was to *revolutionize* us. That the war on our part was purely defenſive, that we armed only to ſuccour our antient allies, to vindicate our independence, and to protect our invaluable conſtitution from foes both foreign and domeſtic, no one," he obſerves, "who has ſtudied Mr. Marſh's collection of authenticated facts, can entertain a doubt. If we failed in the firſt object, our failure was not aſcribable to want of zeal, exertion, or perſeverance. But if we could not ſave others, we ſaved ourſelves; and Miniſters," he adds, (having liberated Egypt) "improved the golden moment of opportunity, by concluding a peace which ſecures ſome of the fruits of victory, and all the praiſe and advantage of ſucceſsful reſiſtance."—"Peace," the writer admits, "has been the reſult of neceſſity; but it is a neceſſity forcibly felt by both parties. France, by a continuance of hoſtilities, muſt have prolonged her internal diſtreſſes; and have protracted the long-wiſhed-for period, in which renovated commerce may, poſſibly, repair the exceſſes of revolution; exceſſes which ſhe muſt deplore, and from which war alone has preſerved us: our coaſts, our colonies were inacceſſible. Britain, by another year of war, muſt have added thirty millions at leaſt to a debt, which, though not intolerable, ſhould not be wantonly increaſed. The blockade of Breſt, or the bombardment of Boulogne (and ſuch only would have been the operation of another campaign) might have injured France, but would have yielded us no equivalent." P. 7.

After ſome obſervations on the value of thoſe poſſeſſions which we retain, and that of thoſe which we have ceded by the treaty, Sir F. contends, that "it is no objection to peace that by it much muſt be hazarded; for more would be hazarded by a prolongation of the conteſt." He concludes the firſt Letter with the following declaration (in anſwer to one of the arguments uſed againſt the treaty) that

"he conſiders our indiſputed ſovereignty in the Eaſt, and our union with Ireland (another beneficial conſequence of the war) as ſome "indemnity for the paſt, and ſecurity for the future." To theſe moſt valuable acquiſitions, but above all to the activity of Britiſh induſtry, and the energy of Britiſh ſpirit, which (under the bleſſing of Providence) have conducted us through the war with honour, he looks with confidence for reſources, that may preſerve us in peace without humiliation."

The ſecond Letter conſiſts almoſt entirely of anſwers to objections which had been made to the firſt by the editor of the paper (the Porcupine) in which it was publiſhed. In this the author particularly juſtifies his aſſertion, that the colony of St. Domingo has been ravaged and ruined, ſtating that the population of that iſland had been reduced in 1796 to about two fifths

fifths of what it was in 1791, and the exports and imports almoſt to nothing. In his third Letter, the author diſcuſſes that ſubject of endleſs controverſy, "the balance of power," and ſhows how greatly, at former periods, the conſequences of every change in this reſpect have mocked all ſpeculation, and baffled every conjecture. He remarks, that

"the treaty of Munſter, the corner-ſtone of modern diplomacy, in ſome degree countenanced thoſe ſchemes of ſpoliation and aggrandizement, which we are apt to ſuppoſe to be peculiar to our times. Secularizations and indemnities, the ſyſtem which now threatens to annihilate the empire, then originated. Crafty negotiators, whether Catholic or Proteſtant, carved eagerly for themſelves."

He then points out the gains which accrued to France by that treaty, and at the cloſe of almoſt every ſubſequent war; for, even after the war of the ſucceſſion, he obſerves,

"the acquiſition of Gibraltar, Minorca, half St. Chriſtopher's, and the Aſciento trade, were no equivalent for ſuch of the conqueſts of Louis, on the ſide of Germany and Flanders, as the peace of Utrecht allowed him to retain, and the eſtabliſhment of the Bourbon family in Spain."

After purſuing this ſubject further, and ſhowing in how many ways and inſtances the ſuppoſed balance of power has been altered, he remarks, that

"notwithſtanding theſe various changes in the ſtates on the continent, Britain has long flouriſhed, brave and free, the dread and envy of them all."—"Hiſtory ſhows, that the riſe of one nation is not neceſſarily accompanied with the deſtruction of its neighbour. The French Republic may poſſeſs the Rhine, and yet not annihilate the commerce of the Thames. England may be free, though Holland is in chains."

An obſervation on the impoſſibility of reſtoring the balance of power, and the eaſe with which the moſt caſual event has always overturned it, concludes this Letter. Further obſervations on the peace (in which it is inſiſted that the baſis of ſuch treaties never was a mere truck and barter) and on the effect which the conqueſt of Egypt, and our victory in the North-Seas, muſt have in eſtabliſhing the national honour, and conſequent ſecurity, form the principal leading features of the fourth Letter.

In the remainder of this work, conſiſting of four very elaborate Letters, the author endeavours to prove, and, ſo far as the ſubject admits, does, we think, prove that,

"though the greateſt part of the colonial trade, acquired by us during the war, muſt revert to other countries, and our commerce with the neutral powers of the North muſt be reduced within much narrower

narrower bounds than it is at preſent, we may reaſonably expect that the export of our manufactures to the United States will increaſe; that our ſettlements in America, the Weſt-Indies, and Aſia, will be improving markets; and, that returning amity and tranquillity will ſupply us with new cuſtomers in thoſe belligerent ſtates in Europe with whom our intercourſe has been ſuſpended or embarraſſed during the conteſt."

The concluſion of the whole is ſo ſpirited, and, in our opinion, ſo juſt, that we readily give it a place here.

"The flouriſhing ſtate of our commerce, which during a long and arduous ſtruggle, has been extended by Britiſh induſtry, and protected by Britiſh valour, affords a memorable example of what may be effected by the ſenſe, the ſpirit, and the perſeverance of the people.

—— Quid virtus et quid ſapientia poſſit
Utile propoſuit nobis exemplar.

"May the leſſon not be thrown away! May Britain, during peace, gratefully recollect that, whilſt a great part of Europe, deficient either in wiſdom or in courage, has ſacrificed its independence, with the vain hope of preſerving its property, a vigorous reſiſtance has enabled her to maintain her independence, and, by the ſacrifice of a part, to render the remainder of her wealth more valuable and more improveable! May ſhe gratefully recollect that the revolutionary ſyſtem, which ſhe has oppoſed, has not forced her to ſurrender her commerce to preſerve her conſtitution, and that the ceſſation of hoſtilities does not call on her to ſurrender her conſtitution to preſerve her commerce. They both may, they both will, flouriſh together; and when, at ſome future period, the feveriſh ambition of mankind ſhall compel her to unſheath the ſword, her conſtitution and her commerce will again ſupply her both with motives, and with means, to proſecute the conteſt until it can again be terminated with ſafety and with honour." *P.* 131.

Having given this account of the tract before us, it is hardly neceſſary to add our approbation of the motives by which it was dictated; the ability which it diſplays; and the ſpirit, tempered by candour, by which it is animated.

ART. III. *Sermons, for the Uſe of Schools and Families. By John Napleton, D. D. Canon Reſidentiary of Hereford, Chancellor of the Dioceſe, and Chaplain to the Lord Biſhop of Hereford.* 8vo. 347 pp. 6s. Sael. 1800.

THE author of theſe Sermons, in a Dedication very creditable to himſelf, and to his patron, the Hon. Edward Foley, diſclaims any ſhow of reaſoning, erudition, and eloquence; propoſing to give only a plain expoſition of Chriſtian doctrine and precept,

precept, and an unadorned perſuaſive to belief and practice, ſuited to the hearers and readers whom it is his aim to benefit. The Preface informs us that, in the eighteen firſt Sermons, the author has followed the line of the Church Catechiſm; and, in the ſix laſt, he has

"enlarged on the principal ſubjects; namely, the goodneſs of God to man, from the Creation to the conſummation of all things: the wonderful plan of mercy, in which his goodneſs is diſplayed: the excellence of the Revelation, by which this plan has been gradually unfolded: the reward, and puniſhment, attending the performance, or neglect, of the conditions of it: the wickedneſs and danger of obſtructing, and the wiſdom and happineſs of promoting, the accompliſhment of it."

Sermon I. explains and confirms the ſeveral articles of the Apoſtles' creed; and Serm. II. (which is very ſhort) urges the practical inferences from each article. Theſe two diſcourſes are properly *one;* and we ſee no reaſon for diſjoining them. We do not apprehend they would appear too long at one preaching; and at one reading we are aſſured they would not appear ſo. The exordium of Serm. II. ſhall be produced as a ſpecimen of the author's "unadorned perſuaſives":

"All theſe things you ſtedfaſtly believe. What manner of perſons ought you then to be in all your life and converſation? What ought to be your Thoughts, your Words, and your Actions?

"As you believe in GOD, the Father Almighty, maker of heaven and earth, of yourſelves and all things that are, you will be ever thankful to him for giving you your Being, your underſtanding, your ſenſes, and all the pleaſures which you enjoy. You will behold the heavens, the ſun, the moon, and the ſtars, the earth and all things that are on it, with the deepeſt reverence for the power, and wiſdom, and goodneſs, which made them out of nothing, ſupports them continually, and grants unto you the uſe of them for your preſervation, comfort, and delight. You will remember that it is GOD who beſtows upon you the earth for your dwelling; who gives you the light of the ſun, the air which you breathe, the fruits of the earth, and the living creatures which are upon it. He affords them to you for the maintenance and comfort of this preſent life, and alſo as a foretaſte of greater bleſſings prepared for you in a life to come. You will therefore uſe all theſe his gifts with thankfulneſs and ſobriety. You will love the goodneſs of the Gracious Giver; you will admire his wiſdom; you will fear his power; you will endeavour in all things to obey his will. You will humbly hope for the continuance of his protection here, and for his everlaſting favour hereafter." P. 21.

Serm. III. explains, and draws uſeful leſſons from, the firſt and ſecond Commandments. It is endeavoured to be ſhown, that the "ſins of the fathers", which God declares he will "viſit", mean theſin of *idolatry;* and, that the mercy which he

he promiſes to "thouſands", is offered to thoſe who worſhip *him only*, and not in an idolatrous manner.

"God ſpeaks not here of the rewards and puniſhments of Another World: in which he will aſſuredly deal with every perſon according to his own works. Nor does he ſpeak of this extraordinary ſhare of Earthly Bleſſings (to be given to the true worſhiper and his offſpring, and denied to the idolater and his offſpring,) to any but the People of Iſrael, dwelling in the land which he gave them, for a certain time. To the People of Iſrael from the end of their captivity in Babylon, to the reſt of mankind in all ages, and to us Chriſtians in particular, God divides the goods and evils of the preſent life, partly indeed according to our behaviour, but not entirely. We generally ſuffer in this world by our vices, and are benefited by our virtues: but the complete and certain recompenſe of each will be given to us in a world to come." P. 32.

Sermons IV. to XIII. explain and enforce the practice of the reſt of the Ten Commandments. One or two ſpecimens will ſhow that, on proper occaſions, the preacher, not ſatisfied with dealing in generalities, expreſsly directs his diſcourſe (as our forefathers uſed to do) to the correction of thoſe particular faults which diſtinguiſh the exiſting generation. In ſpeaking on the ſabbath, he ſays to the rich:

"In the diſpoſal of your time on this day, you will have three points to conſider; namely, your own perſonal duty, the certain effect of your commands upon ſome, and the probable influence of your example upon many. You may perhaps be inclined to make a diſtant viſit, or take a journey of buſineſs or pleaſure. The roads, which, by the civil inſtitutions of your country, are ſhut to carriages of huſbandry and commerce, lie open to yours. The convenience ariſing to you from this ſuſpenſion of uſeful labour, may even tempt you to violate the ſpirit, and obſtruct the end, of the laws which enjoin it. Your virtuous principles, indeed, may move you to qualify your neglect of public prayer by enlarging your private devotions: your knowledge and reading may preclude the neceſſity of conſtant public inſtruction: you may, poſſibly, attend divine ſervice at ſome early Chapel. But what does this ſubſtitution of private for public duty, avail the ſervant who prepares your carriage and horſes, or who attends you on the road? How does it affect the citizen, or the peaſant, who ſees you haſtening through the ſtreets of the metropolis, or through the towns and villages, on His day of reſt, and perhaps at his hour of prayer? What will be his reaſoning on this conduct of his ſuperior in rank and knowledge? Will not your example abate his veneration for the day? for the worſhip, which he is called to offer? for the inſtruction, which he is invited to receive? for the religion, whereof the ſeparation of this day is a principal ordinance and a powerful inſtrument? for the Supreme Being, who is the author and object of this religion? for his attributes, his laws, his promiſes, and his threatenings? If your ſingle, occaſional example, may have this fatal tendency, what evils may follow, indeed

indeed what evils have followed, from the habitual example of many? I hope you will always feel the truth of this repreſentation. The conduct is not right in itſelf, or conducive to your own moral improvement: the example is more deeply pernicious than (I am perſuaded) you are aware, and more extenſively ſo than you can calculate. One error of the kind will probably do more harm, than many reaſonable admonitions, given by yourſelf or your Miniſter will do good." P. 67.

On the tenth Commandment, we read:

"Let every one therefore be content with his own condition. Let him improve it daily by all fair and reaſonable means; by induſtry, or ingenuity; by profeſſion, trade, or huſbandry. But let him be content with his honeſt gains: let him be ſatisfied with his own lot: let him enjoy, with thankfulneſs, his own things, and not look with envy on the things of another. He that ſaid "thou ſhalt not ſteal," ſaid alſo "thou ſhalt not covet." GOD, who knoweth our weakneſs, doth, in his wiſdom and goodneſs, guard us againſt the greater ſin, by forbidding the leſs, which leads to it; and teaches us to ſecure the cleanneſs of the hand, by the purity of the heart. It is this evil coveting after the goods of others, that makes men bad Subjects and bad Citizens, reſtleſs and ſeditious, friends to new ſchemes of government, and new allotments of property; wherein, under the pretence of law, and by the force of arms, they may poſſeſs "their neighbour's houſe, and his ox, and his aſs, and every thing that is his." P. 155.

The concluſion of Sermon XIV. on Prayer, is an uſeful and vigorous exhortation.

"Daily prayer is an incentive, and a guard, to daily virtue. Can I adore my Creator, and immediately offend him? Can I confeſs my ſins unto him, and inſtantly repeat them? Can I offer my thanks or my ſupplications for his bleſſings, and in the next hour abuſe them? Can I kneel down with my family to the gracious Father of the univerſe, and riſe up an unkind huſband, a careleſs parent, or an unreaſonable maſter?

"I do not ſee how any conſiderate perſon can neglect theſe offerings of private, family, and public Prayer. Can you live without thinking of GOD, your duty towards him, the bleſſings which you receive from him, your dependence upon him, and your portion in a life to come? Can you meditate upon theſe high and important ſubjects, and not lift up your eyes to heaven, with Adoration of the divine perfections, Confeſſion of your ſins, Thankſgiving for mercies paſt, and Supplication for good things to come? Can you confine theſe movements of your ſoul to ſhort Ejaculations? or will you not give them utterance in Solemn Prayer? Will not every occaſion be welcome to you, which calls you to this act of reverence to your heavenly Father? Will you not kneel down, morning and evening, in your chamber? Will you not daily worſhip with your family? Will you not be "glad when your neighbours ſay unto you, we will go into the houſe of the Lord?"

"Prayer is the natural addreſs of a creature to his Creator; of a child to his heavenly Father; of a ſubject to his almighty Lord. It is

is the proper offering of a ſinner to his offended Lawgiver; of a repenting ſinner to his forgiving Judge. It is a due tribute of humble gratitude to the Giver of all good. It is a juſt expreſſion of hopeful dependence upon his future bounty. It is the nobleſt employment of man on earth: it will be the eternal engagement of bleſſed ſpirits in heaven." P. 168.

In the next Sermon, on the Lord's Prayer, we think a part of the preacher's expoſition not ſufficiently warranted.

"Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us."—"In theſe words, we pray for his forgiveneſs under this condition, that we forgive all perſons who treſpaſs againſt, or offend, us." P. 174.

For our opinion on this point, we muſt refer to our eleventh volume, p. 508, l. 16—29, "By this petition, we are reminded that if we forgive," &c. No: we are reminded by our Saviour, in the words immediately following the Prayer.

Serm. XVI. after explaining the nature of the Two Sacraments, concludes with an earneſt addreſs to parents, ſponſors, children, young perſons confirmed, elder perſons frequenting the Lord's Supper; and, laſtly, to thoſe who neglect it.

"But to You, alas! who reſiſt continually the gracious invitation of his word, and the motions of his ſpirit; who are deaf to the whiſpers of your conſcience, and the admonitions of his Miniſters; who rarely or never unite with your chriſtian brethren, in this offering of dutiful affection, and reverent obedience, to our gracious Maſter; what ſhall I ſay more unto you? I can only lay his words once more before you: let them ſound continually in your ears, and ſink deep into your hearts: "Take, eat; this is my body which is broken for you: Drink ye all of this, for this is my blood which is ſhed for you: Do this in remembrance of me." They are the words of our Lord and Saviour Jeſus Chriſt: who, being the eternal ſon of GOD, became man for us and for our ſalvation: who, knowing no ſin, made himſelf a ſin-offering for us; and died upon the Croſs, that we might live. They are the command of him, in whoſe name we have all been baptized: to whoſe laws we have vowed unlimited obedience: on whoſe merits and favour we depend for happineſs. They are the requiſition of our greateſt friend and benefactor: "for greater love hath no man than this, that he lay down his life for his friends." They are the injunction of our Lord and Maſter; in right of Creation and Redemption; in as much as we are the work of his hands, and the purchaſe of his blood: who hath declared expreſsly the conditions of our Salvation; and, hath promiſed to reward our obedience with a glorious immortality. Whether, therefore, we conſider the infinite majeſty, or the amazing condeſcenſion, of our divine lawgiver; whether we weigh the inexpreſſible obligations which he has conferred upon us, or the vows by which we have bound ourſelves; whether we view the right which he has to demand, or the proſpects by which he invites,

invites, our obedience; if we are moved by any principle of duty, or any hope of happineſs; we ſhall liſten to his words with affection, reverence, and obedience: "Do this in remembrance of me." P. 204.

Serm. XVII. ingeniouſly and forcibly applies the caſe of the Syrian captain, Naaman, firſt in his error, and then in his better thoughts, to the correction of an habitual neglect of poſitive inſtitutions.

Serm. XVIII. corrects the common miſtake concerning "eating the bread, and drinking the cup of the Lord, unworthily"; and concerning the *damnation* denounced againſt that offence.

The ſubjects of the laſt ſix Sermons (which are in a higher ſtrain than the preceding) have been generally ſet forth by our extract from the Preface; and it cannot be neceſſary to ſhow, by any further ſpecimens, that this volume is ſingularly well adapted to the uſe of ſchools and families, by ſoundneſs of doctrine, perſpicuity of ſtyle, and force of argument and exhortation.

ART. IV. *Letters on Education. By Elizabeth Hamilton, Author of the Memoirs of Modern Philoſophers, &c. Two Volumes.* 8vo. 14s. Robinſons. 1801.

THE importance of education, and of *early* education, is ſo obvious, that it has not eſcaped the obſervation of any perſon capable of effects to cauſes, or actions to motives. But how education ſhould be conducted is a point which, in many reſpects, is yet far from ſettled. It has employed the attention of ſages and legiſlators from the æra of Solomon down to the preſent day; and ſtill, it ſeems, there is room for diſquiſition, and for diſſent from the opinions of all who have preceded us. We muſt, however, confeſs, that, even in this book-making age, we did not expect a treatiſe on the ſubject by *a lady*, ſo very ſoon after the publication of Mrs. More's valuable *Strictures on the Modern Syſtem of Female Education;* but the minds of Mrs. More and Miſs Hamilton ſeem to have taken very different turns, though they are both bent towards the ſame ſubject.

The former is an humble Chriſtian, of more than ordinary reading and obſervation. The latter is a metaphyſician of the ſchool of Hartley, whoſe opinions appear to us the reſult of ſtudying and meditation, rather than of much acquaintance with the living world. The former founds her ſyſtem of education

cation on the pure precepts of the Goſpel, and much actual experience. The latter builds her plan on an analyſis of the human mind, and a few events which occurred to herſelf in early life, or which have occurred to the children of her friends. Mrs. More profeſſes to improve only the modern ſyſtem of *female* education; Miſs Hamilton, taking a wider range, deduces from the theory of human nature which ſhe has adopted, maxims for the improvement of education in *general*.

By this contraſt we do not mean to inſinuate that the one lady has paid no attention to the powers and paſſions of the youthful mind, or that the other has neglected religion in her ſyſtem. Such an inſinuation would be extremely unjuſt; for though Chriſtianity is the prominent feature of the *Strictures*, and philoſophy of the *Letters*, there is yet much genuine Chriſtianity, and much ſound philoſophy, in both. Both works have indeed great merit; and undoubtedly both have ſome defects. Of this we are ſo firmly perſuaded, that, in our opinion, the purchaſers of Mrs. More's book cannot do a wiſer thing than to purchaſe Miſs Hamilton's; and from an attentive compariſon of the one with the other, adopt what is good, and reject what is erroneous or doubtful in either. Of the former we have given ſome account in our thirteenth volume; and proceed now to lay before our readers a brief analyſis of the latter.

We have ſaid, that Miſs Hamilton is a metaphyſician of the ſchool of Hartley; but there is, in her book, nothing of that materialiſm, which Prieſtley and ſome other pupils of that ſchool have ſo unfairly repreſented, as the neceſſary conſequence of the principles of their maſter. Hartley was a pious man; and the work before us breathes ſentiments of the pureſt piety. The fundamental principle of Hartley's theory is, that all thoſe paſſions and propenſities which are commonly ſuppoſed *innate* in the human mind, are *factitious* or acquired, being the neceſſary conſequences of an early aſſociation of ideas, ſuch as had been firſt deſcribed by Locke, and afterwards by the Reverend Mr. Gay*. According to him we are not to attribute the moral evil, which prevails in the world, to any radical corruption† of human nature; but to aſſociations which ought never to have been formed.

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* Preliminary Diſſertation to Law's tranſlation of King's *Origin of Evil*.

† That there is, however, a radical corruption is moſt certain, from obſervation, and from the ſacred hiſtory of man.

This principle Miſs Hamilton has adopted as the foundation of her ſyſtem; but ſhe has, with much good ſenſe, forborn to incumber herſelf with the *vibrations* and *vibratincules* which her maſter repreſents as the phyſical cauſes of aſſociation. Aſſuming the fact as a firſt principle, without inquiring into its cauſe, ſhe endeavours, in a ſeries of Letters, to ſhow how aſſociations, which lead to vice and impropriety of conduct, may be *prevented*, and thoſe of a contrary tendency *formed*, in the minds of children.

Though we cannot, by any means, admit the principle to the extent in which it was laid down by Hartley, and ſeems to be adopted by this lady; to a certain extent it is incontrovertible, and ought to be the chief object of attention in early education. When Miſs Hamilton, quoting the *Obſervations on Man*, &c. ſays, (p. 136)

"Rational aſſent to any propoſition may be defined, a readineſs to affirm it to be true, *proceeding from a cloſe aſſociation of the ideas ſuggeſted by the propoſition with the idea or internal feeling belonging to the word truth*,"—

ſhe talks nonſenſe, as Dr. Reid may perhaps convince her, if ſhe will take the trouble to ſtudy, *a ſecond time*, his *Eſſays on the intellectual Powers of Men*. But when ſhe ſays, that

"all our *deſires* are aſſociated with the ideas of *pleaſure*, and all our *averſions* with thoſe of *pain*; that theſe aſſociations take place at an early period; that the idea of pleaſure attached to the gratification of ſelf-will is the moſt lively aſſociation in early life; and that the early aſſociations, which we ſhould moſt ſcrupulouſly examine, and moſt aſſiduouſly watch, are, firſt, thoſe which are powerfully impreſſed by means of ſtrong ſenſation, and ſecondly, thoſe which are fixed by means of frequent repetition,"—

ſhe utters a ſeries of truths, to which it is impoſſible for parents to pay too much attention.

That improper aſſociations are daily formed in youthful minds, and there indelibly fixed by early and forcible impreſſions, is a fact univerſally known.

"Of this we have a convincing proof," ſays the author, "in the number of perſons who are unhappily through life ſlaves to the terrors of darkneſs, from the idea of ghoſts and darkneſs having been aſſociated together in infancy, and forcibly impreſſed by means of the paſſion *fear*. Long after reaſon has pointed out the abſurdity of this aſſociation, long after the belief in apparitions has ceaſed to be a part of the creed, has this aſſociation continued to operate upon the mind, and to many a brave man, and many a ſenſible woman, proved a laſting ſource of miſery and diſquiet."

Were

Were we to act the part of captious critics, we might obſerve that, by the father of this philoſophy, the paſſion of fear itſelf is traced to early aſſociations; and that there is ſome impropriety in making an effect contribute to produce one of the cauſes from which it is ſaid to proceed. But the lady is not laying down the firſt principles of a ſyſtem of metaphyſics; and what would be improper in a college, is ſufficiently accurate for the nurſery. The obſervation reſpecting the origin of the terrors of darkneſs is juſt; and it is traced far enough back for any uſeful purpoſe. Of aſſociations originally produced and deeply rooted by the frequent repetition of impreſſions, at firſt extremely faint, Miſs Hamilton gives the following inſtance:

"Let your little girl be dreſſed in new and unuſual finery, and brought into company where every voice ſhall join in praiſe of the ornaments with which ſhe has been decorated. Obſerve the ſatisfaction with which ſhe eyes the pretty ſhoes and the pretty ſaſh which are the objects of praiſe and admiration. The idea of praiſe may thus be aſſociated with the idea of finery, and thus no doubt may the love of dreſs be generated; but that it will remain permanent without many repetitions of the firſt impreſſion is, I think, a concluſion which experience does not juſtify. The firſt impreſſion would be equally ſtrong on the mind of a boy or (and of a) girl; but on the mind of the boy it will not long have influence, being early and effectually counteracted. On the mind of the poor girl, on the contrary, it may be deeply impreſſed; for ſhe is unhappily expoſed to a daily repetition of the aſſociation, and can therefore have little chance of eſcaping its pernicious influence."

From this view of the nature of what is called *the aſſociation of ideas*, and of the manner in which aſſociations are formed, the reader will eaſily comprehend the object of the work before us.

"The power of aſſociation over the mental faculties is extremely obvious; but I ſhall poſtpone the conſideration of it," ſays the author, "till we come to treat of the underſtanding; and at preſent confine myſelf to an examination of thoſe early aſſociations which affect the heart. The influence of theſe has not, I believe, been generally attended to ſo much as the importance of the ſubject ſeems to require. Love and hatred are the ſprings of human action. In their various modifications they give riſe to every paſſion and affection of the human ſoul; and according to the objects with which they are aſſociated, and to the paſſions which they produce, will vice or virtue predominate in the character of the individual. How far the primary paſſions of love and hatred, with their ſeveral dependent paſſions, may be, and actually are, influenced by early aſſociation, it ſhall now be my endeavour to explain by the moſt obvious and familiar examples.

" By tracing the riſe of the malevolent paſſions, to the earlieſt ſtage of life, I ſhall, as I hope, give a powerful incentive to maternal vigilance; and by ſhowing how the benevolent affections may at the ſame early period be inſpired, I give a new motive to maternal virtue."

Such is the glorious aim which Miſs Hamilton declares that ſhe had in view when ſhe wrote theſe Letters; and, in our opinion, ſhe muſt, in a great degree, have obtained it, if any impreſſion is to be made upon mothers of children by accuracy of obſervation, perſpicuity of arrangement, or force of reaſoning. Keeping her fundamental principle conſtantly in view, ſhe conſiders *aſſociation* as producing *fear*, *antipathies*, *averſion*, and *prejudice;* examines its influence on vital *religion;* ſhows how, by a proper management of the diſpoſition of the mind to form aſſociations, the ſpirit of *benevolence* may be generated; examines into the methods uſually employed to counteract the effects of *injudicious indulgence;* points out the origin and pernicious effects of ſhowing a *partiality* to one child in preference to its brothers and ſiſters; and, with the ſpirit becoming a woman of ſuch talents, ſeverely cenſures thoſe aſſociations which produce *contempt*, among children, for the *female character*.

Such are the ſubjects diſcuſſed in the firſt nine Letters. The tenth treats of *ſelf-denial;* its neceſſity; and how it may be rendered a *virtue of eaſy practice*, by an early and ſteady attention to the aſſociating diſpoſition. The uſe to be made of *objects of ſenſe*, ſuch as gaudy colours, melodious ſounds, and the pleaſures of the palate, in *infant education*, is conſidered in the eleventh Letter; whilſt the twelfth exhibits, in a ſtriking point of view, the pernicious conſequences of ſuch juvenile aſſociations as neceſſarily inſpire *the love of wealth*. The thirteenth Letter is employed in obviating objections to the reaſonings of the preceding; and in ſhowing how an inordinate *love of power*, of *glory*, of *praiſe*, of *dreſs*, and of *admiration*, may eaſily be prevented by proper care. The fourteenth Letter, which completes the volume, takes a review of the author's principles; ſhows the abſurdity and evil conſequences of *family pride* and *ſelf importance;* criticizes *the books* uſually put into the hands of children, and concludes with a promiſe of treating, in the ſecond volume, of the moſt effectual method of cultivating the moral and intellectual faculties. As a ſpecimen of Miſs Hamilton's manner, we give the following extracts from one of her Letters on religion.

" We have already obſerved the effects of ſtrong and painful ſenſation in producing aſſociations of terror and averſion. Theſe effects are often too little attended to in the religious education of the nurſery. By pious but ill judging parents, the idea of the Deity is introduced

troduced to the imagination of infants, accompanied by exactly ſimilar impreſſions to thoſe which were conjured up by the name of raw-head and bloody-bones. Their kind and heavenly Father is made to appear to them in the light of an inviſible but avenging tyrant, whoſe ſervice is perfect bondage. That hatred of ſin, which ſprings from the perfection of the moral attributes of the Deity, is prematurely preſented to their minds at a period when they are yet incapable of perceiving abſtract truth. The impreſſion that is by theſe means made upon their ſenſes, is, however, ſufficiently ſtrong to remain permanent; but whether the aſſociations thus produced will be thoſe of pleaſure or averſion, I leave it for you to judge. Would good people permit their zeal to be under the dominion of their judgment; would they pay ſome attention to the progreſs of mind, and obſerve the ſlow and gradual proceſs of nature in the developement of their faculties, they will not idly attempt to explain to children ſubjects of abſtract ſpeculation, at a period when at beſt it can have no other effect, than to leave upon their minds impreſſions of wearineſs and wonder." Vol. i. p. 120.

"When notions of God and of religion are aſſociated with ideas of a painful and a gloomy caſt, can we wonder that the mind ſhould ſeize the firſt opportunity of emancipating itſelf from their cruel bondage? This opportunity can, to young men at leaſt, be never wanting. With avidity will they liſten to the ſophiſtry of ſcepticiſm, who have been taught to tremble while they believed. Thoſe who have found belief to be ſlavery, will conſider infidelity as freedom. They may, however, find it an eaſier matter to triumph over their faith than their prejudices; and while they exonerate themſelves from all obligation to religious duty, it is not impoſſible that they may ſtill retain the ſlaviſh ſpirit of fear and ſuperſtition.

"Such converts to infidelity nothing leſs than a miracle can reclaim. The gloomy and unpleaſant ideas they have aſſociated with religion, ſtrengthen their reſiſtance to the admiſſion of truth; and render them incapable of examining with impartiality the weight of the arguments on either ſide, their prejudices being all won over to the ſide of ſcepticiſm. When a man has, in theſe circumſtances, *made up his mind*, all arguments intended to convince him of his miſtake only ſerve to confirm him in his choſen way of thinking." P. 124.

"Let us now conſider the conſequence of this dereliction of religious principle.

"The aſſociations of happineſs and virtue, of vice and miſery, which are fixed and confirmed by religious principle, can ſcarcely fail to be weakened by its loſs. If the idea of happineſs be connected with ſelf-gratification, and the idea of miſery attached to the diſappointment of ſelf-will, preſent intereſt and preſent pleaſure will be purſued as happineſs; and where the paſſions are ardent, the animal ſpirits ſtrong, and the habits of virtue feeble and unſettled, the man who has caſt aſide the higher motives offered by religion, while he floats without anchor or compaſs on the ſea of temptation, has little chance of eſcaping the vortex of vice.

"Inſtances, indeed, there are of the aſſociations fixed by religious principle in early life remaining permanent after the principle that

gave

gave them birth, has been denied or forgotten. Where the paſſions are moderate, and the temper amiable and ſerene, a man of good underſtanding, who has contracted early habits of ſobriety and decorum, may ſo well perform the relative duties of life, as to leave us nothing to regret, but that ſuch a man ſhould have deprived himſelf of that *hope which rejoiceth the heart.*

" There are yet people of another caſt of temper, to whom the loſs of religious principle is a misfortune truly deplorable. Perſons addicted to melancholy, whoſe low and timid ſpirits ſtand particularly in need of the conſolation and ſupport which chriſtianity ſo peculiarly affords.

" Where gloomy aſſociations have been early united with the firſt ideas of religion, ſuch minds will gladly throw off its yoke. But what is the conſequence? Can the whole world preſent a ſpectacle ſo worthy of commiſeration, as that of a timid and dejected ſoul diveſted of all ſupport from the invigorating hope of heavenly protection and eternal happineſs? To ſuch a mind the proſpects of this life are veiled in eternal clouds, and no enlivening ray darts from another to cheer the gloom. Without a regard to GOD, as the maker and governor of all things, this world affords but an uncomfortable proſpect: without a reliance on his ſuperintending care, the anxiety concerning future events muſt to a naturally deſponding temper be a ſource of inceſſant miſery. In vain does fortune ſmile. In vain are his wiſhes fulfilled. In vain does happineſs ſeem to ſolicit his acceptance. The gnawing worm of diſcontent preys upon his boſom, a morbid irritability of temper adds its cruel ſtings; and if the loſs of reaſon does not fill up the meaſure of his calamity, the want of energy which is conſequent upon deſpondency, will in the ruin of his worldly affairs, probably juſtify the moſt gloomy forebodings of deſpair.

" How different would have been the ſituation of ſuch a perſon as has been now deſcribed, had the firſt conceptions of the Deity and of revealed religion been aſſociated with cheerful, exhilarating, and agreeable impreſſions. He would not then have ſo eaſily been led to relinquiſh principles which had been made to him a ſource of hope and conſolation, for a blank and joyleſs ſcepticiſm. Had religious ſentiment been blended with all that touches the heart and charms the imagination, the beauties of nature, and the ſtill ſuperior beauties of moral truth, it would not ſo readily have yielded to the attacks of the witty, or the arguments of the plauſible; but have remained to ſolace and invigorate the mind in every event, and through every period of life." P. 126.

To theſe ſentiments, and to this reaſoning, we give our cordial approbation; but duty imperiouſly commends us to add, that, on the ſubject of religion, the fair author advances ſome opinions which we cannot approve.

" Could long and ſerious lectures," ſays ſhe, " be given to children in favor of falſehood, vanity, and ſenſual indulgence, I believe few more effectual methods could be taken to cure them of thoſe propenſities"!!

Nothing

Nothing can be more falſe than the opinion, or more inconſiſtent with the theory which reſolves paſſions and propenſities into early aſſociation.

We feel not the ſmalleſt inclination to *laugh* at Miſs Hamilton, when ſhe ſays,

"I at this moment look back with infinite pleaſure to the delightful period when, with the ſimplicity of infant innocence, I poured out my little ſoul in grateful thanks to the Almighty, for the happineſs enjoyed at *a dancing-ſchool ball!* Nor am I certain that all the Catechiſms, and all the Hymns with which my poor memory was loaded, produced half the benefit to my mind as that which flowed from *this powerful aſſociation of felicity with its divine ſource*"!

Such a confeſſion as this might with little impropriety, perhaps, have been uttered in the ear of a confidential friend; but nothing but childiſh vanity could have poured it forth before the public at large; and when we reflect that ſuch vanity is *aſſociated* in the ſame mind with the eminent talents which produced theſe Letters on Education, the reflection excites in our breaſts feelings far removed from thoſe which excite laughter.

Though we cannot poſſibly approve of the ſentence of *eternal damnation* lately pronounced, by ſome writers, on *all diſſenters* from our church, we were yet not a little ſurpriſed on finding this author boldly affirm, that

"uniformity of ſentiment and opinion among Chriſtians is no where *countenanced* in the apoſtolical writings, but is often and effectually *combated* by the concluſive reaſonings of St. Paul, and by the more ſimple eloquence of the other Apoſtles"!

Did St. Paul combat uniformity of ſentiment and opinion among his Corinthian converts, when he ſaid, "Now I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that ye all *ſpeak the ſame thing*, and that there be no *diviſions* among you; but that ye be *perfectly joined together* in the *ſame mind* and in the *ſame judgment*"?

This text, we muſt ſuppoſe, is not to be found in the edition of the Scriptures, which Miſs Hamilton deems authentic.

Before we bid adieu to this learned lady, we beg leave to recommend to her ſerious conſideration, whether it ſavours not of pedantry ill becoming the elegance of the female mind, to introduce ſo very frequently, in a popular work, the *philoſophical* and *technical* term *aſſociation;* and to call every ſentiment, feeling, and appetite of the mind, an *idea?* We believe as firmly as ſhe does, that by far the greater part of thoſe propenſities and paſſions, whether of a virtuous or a vitious tendency, which are commonly deemed innate, are factitious; and that Hartley and Gay have traced them to the ſource whence ſhe derives

derives them. But after having once for all aſcertained their origin, we cannot help thinking that the technical language of the ſchools might have been introduced leſs frequently.

We muſt likewiſe obſerve that, to quote the works of ſuch metaphyſicians as Locke and Hartley, and Reid, and Profeſſor Stewart of Edinburgh, in ſupport of maxims as old as the creation, can ſerve no purpoſe in a work of this kind, but to make a uſeleſs diſplay of ſcience and literature. "That of the various objects of our purſuit in life, for inſtance, hardly any one is appreciated by any two men in the ſame manner", is a truth which has been known to every reflecting mind theſe ſix thouſand years, and needs not the authority of the judicious author of *the Elements of the Philoſophy of the Human Mind* to ſupport it! If the lady, however, will perſiſt in this practice, we beg leave to recommend to her, as worthy of quotation, the works of Ariſtotle; to the moſt uſeful of which, ſhe has now eaſy acceſs through the medium of Dr. Gillies's excellent tranſlation.

One word more, and we have done. The *egotiſm* which runs through this volume is not, in our opinion, calculated to promote its circulation. The name of the author is noble, and we doubt not but ſhe has, in every period of her life, aſſociated with perſons diſtinguiſhed from the vulgar by elevation of ſentiment, and rectitude of conduct; but had ſhe been the offſpring of the higheſt family of that name, and the beſt educated lady on earth, ſuch repeated exhibitions of her own education, as a perfect model, would not have contributed to procure for her book the moſt favourable reception by her own ſex. The laſt ſentence of the fifth Letter is ſuperfluous. Whether it be a lover or a relation whom Miſs Hamilton laments, we doubt not that he was ſuch as ſhe deſcribes him, and near the time of his death we could have ſincerely ſympathized with her in affliction; but, if to ſay, in this place, that "the ſubject is *ſtill too much for her*," has nothing in it of the affectation of ſentiment, which ſhe ſo juſtly condemns in others, ſhe can yet hardly expect that the public at large will feel an intereſt in her grief, in the year 1801, after having been called upon to ſhare it, on the ſame ſubject, in the *Letters of a Hindoo Rajah*, which ſhe publiſhed in 1796!

As Miſs H. poſſeſſes a mind of uncommon vigour, we are perſuaded that ſhe will take theſe remarks in good part, and profit by them; for we can aſſure her that, if we had not conſidered her book as calculated to do much good, we ſhould not have given ourſelves the trouble to make them. It is only through the medium of impartial reviews (and ſuch we have invariably endeavoured to produce) that ladies of diſtinguiſhed literary merit

merit have any chance to hear their works appreciated according to their real merit. The delicate reſpect due to the ſex is apt to prevent their male friends from pointing out the defects which they may have obſerved in the manuſcript; not to mention, that admiration of the woman may be ſo blended with admiration of the work, that the friendly critic can ſee no defect in either. We ſhall take a future opportunity of conſidering her ſecond volume.

(To be continued.)

ART. V. *A Compariſon of the Inſtitutions of Moſes with thoſe of the Hindoos, and other Ancient Nations: with Remarks on Mr. Dupuis's Origin of all Religions, the Laws and Inſtitutes of Moſes methodized, and an Addreſs to the Jews on the preſent State of the World, and the Prophecies relating to it. By Joſeph Prieſtley, LL. D. F. R. S. &c.* 8vo. 428 pp. 9s. Printed at Northumberland in America, in 1799; imported by Johnſon, London, 1800*.

WHATEVER may have been the former errors, religious and political, of the author of this volume, we are willing to give him due credit for many literary exertions which have had in view the benefit of ſociety; and for combating the bold blaſphemies of infidel ſpeculators, whoſe aim ſeems to be either to plunge us again into the groſs darkneſs of Paganiſm, or to extirpate the very idea from the human mind, of the great preſiding cauſe. That aſtronomers, in particular, ſhould bend towards *atheiſtical* tenets, as many of thoſe of France are known to have done, is a circumſtance of equal aſtoniſhment and regret; of aſtoniſhment, becauſe they muſt be ſuppoſed to have a clearer view of the order and harmony that pervade the univerſe, and conſequently point out more immediately the hand that formed, and the ſpirit that deſigned, a ſyſtem "thus wondrous fair;" of regret, becauſe, though their teſtimony is not wanted, yet the bad example of men of ſuch ſuperior talents and ſcience muſt prove pernicious in proportion to their eminence.

The moſt important, though not the longeſt, diviſion of this publication is, that which contains the anſwer to Mr. Dupuis, on the ſubject of his learned and laboured, but blaſphemous, work on the "Origin of all Religions." The compariſon between the Moſaic and Hindoo laws and cuſtoms, diſplays

* Our account of this book has been unintentionally delayed.

many

many curious and intereſting circumſtances; the ground, however, is not wholly untrodden, for, in the celebrated work, written by Picart, on the Religious Ceremonies of all Nations, the ſimilitude had been already extenſively traced, and minutely detailed; as well as by many writers of more recent date. The ſceptics of France, in particular M. Langles, largely quoted by Dr. Prieſtley, in the courſe of this volume; M. Bailly; and M. Volney, the co-adjutor of the latter, have, in conſequence of this ſimilitude, and the *aſſumed* antiquity of the Hindoo ſcriptures and legiſlative code, embraced with eagerneſs the occaſion that ſeemed to offer, of repreſenting the Hebrew ſcriptures and code as a copy of the former, artfully adapted to a different clime, and the varied ſituation and circumſtances of the Jews. The ſubject might be *new* in America, when Dr. P. wrote; but in this country the matter has been largely diſcuſſed, and by able pens; the claims of the Hindoos and their ſacred volumes to ſuch high antiquity have been conteſted and refuted; the ſimplicity, purity, and ſublimity of the Moſaic records, have been ſtrongly contraſted with the groſs fabling and mythologic veil of the Hindoo coſmogony and hiſtory; and the apparent ſimilitude, ſo inſidiouſly dwelt upon, has been accounted for by a reference to the brief original code of the NOACHIDÆ, and the patriarchal rites and cuſtoms, religious and civil, inſtituted in the earlieſt ages of the world, and at the firſt foundation of the Aſiatic empires. Whoever has peruſed the Indian Antiquities, and Ancient Indian Hiſtory, of a perſevering and acute writer in this country*, muſt be convinced that theſe important ſubjects have not been, by any means, overlooked. But ſtill there remained many other curious points for the inveſtigation of learning and piety, and the gratification of the antiquary. Theſe have attracted the notice, and exerciſed the acumen, of the preſent writer; and to a view of them we ſhall now direct the reader's attention. On the general features of reſemblance in the idolatrous rites of the nations of Aſia, and the *ſuppoſed* relation of the deity adored in one country to the preſiding *numen* of another, he has the following ſenſible remarks.

"Though there may be ſomething of bold conjecture, and conſequently of uncertainty, in ſome of theſe ſuppoſitions, they ſeem to be pretty well ſupported by the writers referred to; and it is evident on the whole, that at leaſt a ſyſtem very ſimilar to that of the preſent Hindoos muſt have been of very great antiquity, and prior to the general diſperſion of mankind. For though ſimilar ſituations may lead to ſimilar ſentiments, and correſponding practices, to men living at a great diſtance from each other, the above-mentioned ſimilarity is too great, and extends to too many particulars, to be accounted for in this way.

* Mr. Maurice.

"It

"It is not at all extraordinary that men who had no communication with each other ſhould be equally worſhippers of the ſun, moon, and ſtars, that they ſhould fancy deep caverns, or thick woods, to be haunted with ſpirits, that particular rivers ſhould have their ſeveral genii, or deities, diſpenſing their waters at their pleaſure, as the ſun, they might ſuppoſe, did his heat, and the moon, the ſtars, and the planets their peculiar influences. But that they ſhould adopt the ſame *rites* in the worſhip of theſe natural deities, and eſpecially that they ſhould give them *attributes*, and even *names*, ſo nearly alike, is beyond the effect of accident.

"But though this conſideration proves the great antiquity of the general outline of the Hindoo religion, it is impoſſible that a ſyſtem ſo extenſive and complex as this is, and implying ſuch abſtruſe metaphyſics, ſhould have been completed at a very early period. Though erroneous, wild, and abſurd, in the extreme, as it will ſoon be ſeen to be, it muſt have been the reſult of much reflection, which neceſſarily requires leiſure; and this muſt have been ſubſequent to the rudeſt ages of mankind. I cannot help concluding, therefore, that independently of any poſitive evidence, it could not have had its origin long before the time of Moſes. There is, conſequently, nothing unfair in the compariſon that I propoſe. Whether Moſes was acquainted with this ſyſtem or not, it will appear, contrary to the opinion of Mr. Langles, that he was far from deriving any advantage from it; and there is not in his writings any alluſions to *books* pretended to be ſacred, as the Vedas, but only to ſuch *practices* as were common to the Hindoos and other heathen nations." P. 22.

Many of the authors quoted by Dr. P. (for inſtance, Holwell, Dow, and the Jeſuits in the "Lettres edifiantes et curieux,") have been long ſuperſeded by more authentic writers, and ſhould never have been cited when ſuch names as thoſe of Jones, Wilkins, or Wilford, could have been adduced. Mr. Lord, however, is an exception, ſince, though little known, his "Account of the Banyans," as he terms the Brahmin prieſts, is one of the moſt correct treatiſes on the ſubject. Where Dr. P. cites the "Inſtitutes of Menu," given us in our native tongue by Sir W. Jones, we may be certain that he is accurate, and that his obſervations and concluſions, if not always right, are yet founded upon a clear view of the ſubjects diſcuſſed. The different caſts, or tribes of the Hindoos, afforded Dr. Prieſtley too fair an opportunity to introduce a little of his old leaven, both of his political and religious ſentiments, to be overlooked.

Dr. P. is not by any means pleaſed with the high prerogatives enjoyed by the ancient kings of India; and comparing this part of his ſubject with the Hebrew inſtitutions, he takes care to inform us, as other republicans have, that when the Iſraelites deſired a king they offended God. Suppreſſing, however,

ever, the fact, that when their government was not monarchical, it ſtill was not *republican*, and that God himſelf had condeſcended to be called their king.

The women of Hindoſtan are regarded by its code in a very degrading point of view, temporal and ſpiritual. Dr. P. properly ſtigmatizes this contempt of the faireſt part of the creation, as a piece of flagrant injuſtice, and concludes with the following ſenſible and juſt remarks.

"How much more conſonant to reaſon is the doctrine of our ſcriptures concerning the two ſexes. According to them the man has no advantage beſides that ſuperiority which muſt be given to one of them. In every other reſpect they are conſidered, and treated, as perfectly equal. They have the ſame moral duties, and the ſame future reward in proſpect, in a ſtate in which all diſtinction of ſex will ceaſe, where there will be *no marrying or giving in marriage, but all will be alike, as the angels of God in heaven*, Mat. xxii, 30. As to the natural or moral diſpoſition, there is no intimation in the ſcriptures, or the writings of Moſes, of women being at all inferior to men. Both have their natural paſſions, but neither of them are conſidered as more diſpoſed to criminal indulgence than the other. And with reſpect to examples, there are virtuous and excellent ones of women as well as of men. If ſome of the moſt ſhining characters be thoſe of men, ſo are alſo ſome of the worſt. And women being naturally more domeſtic, and coming leſs into public life, their characters and conduct are not in general ſo conſpicuous, and of courſe not ſo much noticed in hiſtory as thoſe of men." P. 153.

The ſection relative to the reſtrictions of the Hindoos, in point of *diet*, has ſome intereſting particulars; and, on the whole, thoſe reſtrictions muſt be equally painful and troubleſome. Pollution is ſo eaſily incurred by the ſuperſtitious and timid Hindoo, that half of the day is conſumed by the rites of expiation. Many of theſe prohibitions are founded on conſiderations of health and perſonal cleanlineſs; but far more are apparently the reſult of wayward fancy and prejudice. Dr. P. properly obſerves, that moſt of thoſe enjoined by Moſes can be reaſonably accounted for. p. 177.

Their *auſterities* are dreadful. Water and fire are principally reſorted to in the infliction of them, becauſe they are the grand purifiers in nature. But long and weary pilgrimages to places the moſt remote are frequently undertaken by the infatuated devotee, loaded with iron chains, or dragging ſome ponderous weight. Devoting themſelves to voluntary death, they throw themſelves under the wheels of the carriages on which their unwieldy gods are rolled along; they ruſh into the fire, or plunge into the overwhelming tide. The Hebrew code certainly ſanctions no practices of this dreadful nature; but,

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on the contrary, anathematizes the perpetrators of every ſpecies of murder, p. 107.

Among other Hindoo ſuperſtitions, their extreme veneration for the *cow*, whoſe very dung is held ſacred, is not neglected to be noticed; but as the accounts and proofs of this ſpecies of idolatry are drawn from books, which are now in almoſt every perſon's hands, there is no occaſion for the inſertion of them here. Dr. P.'s conſequent remarks on the Hebrew practice, in relation to the ſame animal, deſerve notice.

"In the books of Moſes (Num. xix.) directions are given to prepare a water of purification with the aſhes of a red heifer, which may be compared with this ſimilar practice of the Hindoos. The heifer was to be all red, a colour held in abhorrence by the Hindoos, as it was by the Egyptians, and cedar wood, hyſſop, and ſcarlet wool, were to be burned along with it. The whole of the heifer was to be burned, and not the dung only; and the aſhes, diſſolved in water, were to be uſed for the purpoſe of purification, after pollution occaſioned by the touch of a dead body. I own I am not able to aſſign reaſons for the ſeveral articles of this ritual, but the particulars of which it conſiſts are much fewer than thoſe of the Hindoos, and have in them much leſs that has the appearance of being arbitrary; and the uſe of the water was much more ſimple. In general much more uſe was always made of ſymbols in the Eaſt than with us, and both *water* and *aſhes* are natural ſymbols of cleanſing, becauſe they are uſed for that purpoſe. The choice of a red heifer was probably in oppoſition to the idea of the heathens, who abominated that colour, and preferred black. *Cedar wood* and *hyſſop* were uſed as cleanſers of wounds, as was the plant *coccus* which was uſed for dying ſcarlet or purple. All the articles, therefore, bore ſome relation to the purpoſe of cleanſing. Why all the perſons employed in the preparation of theſe aſhes ſhould be conſidered as *unclean*, I do not ſee.

"Such being the veneration which the Hindoos have for cows, we do not wonder at the penances enjoined for killing them, though they may be thought diſproportionate to the crime. I ſhall, as one of the moſt curious articles in the Hindoo ſyſtem, copy what follows on the ſubject in the Inſtitutes of Menu, p. 322. "He who commits the ſmaller offence of killing a cow without malice muſt drink for the firſt month barley-corns boiled ſoft in water, his head muſt be ſhaved entirely, and covered with the hide of the ſlain cow. He muſt fix his abode on the late paſture ground. He may eat a moderate quantity of wild grains, but without any factitious ſalt, for the next two months, at the time of each fourth repaſt, on the evening of every ſecond day, regularly bathed in the urine of cows, and keeping his members under control. All day he muſt wait on the herd, and ſtand quaffing the duſt raiſed by their hoofs. At night, having ſervilely attended, and ſtroked, and ſaluted them, he muſt ſurround them with a fence, and ſit near to guard them. Pure, and free from paſſion, he muſt ſtand while they ſtand, follow them when they move together, and lie down by them when they lie down. Should a cow be ſick, or terrified by tigers, or thieves, or fall, or ſtick in the mud, he muſt re-

lieve her by all poſſible means. In heat, in rain, or in cold, or while the blaſt furiouſly rages, let him not ſeek his own ſhelter, without firſt ſheltering his cows to the utmoſt of his power. Neither in his own houſe, or field, or floor for treading out grain, nor in thoſe of any other perſon, let him ſay a word of a cow which eats corn or graſs, or of a calf which drinks milk. By waiting on a herd according to theſe rules, for three months, the ſlayer of a cow atones for his guilt. But his penance being performed, he muſt give ten cows and a bull; or, his ſtock not being ſo large, muſt deliver all he poſſeſſes to ſuch as beſt know the Veda." P. 214.

From the above ſpecimens, the reader will be able to form a proper judgment of the manner in which this firſt part of the work is executed. We ſhall now proceed to the ſecond, conſiſting of Remarks on Mr. Dupuis's "Origin of all Religions."

The work of Mr. Dupuis is juſtly called, by this author, the *ne plus ultra* of infidelity, as it not only expreſsly calls the five books of Moſes an Arabian tale, and combats the very exiſtence of Chriſt and the twelve Apoſtles, whom he reſolves into the SUN and the twelve *zodiacal aſteriſms!* but declares, at his firſt ſetting out, that the only adequate image which he can form of GOD, is preſented to his mind by the UNIVERSE ITSELF. This is the language of a confirmed materialiſt; and in that mind the abſurdity muſt be engendered, that the univerſe produced itſelf.

In reply to the arguments derived from aſtronomy, in favour of the high antiquity of the earth, and which, being intended to invalidate the Moſaic hiſtory, inſiſt that the *origin of the zodiac* muſt have been fifteen thouſand years before the Chriſtian æra, the following conſiderations are employed.

"His hypotheſis is founded on the idea which has been pretty generally entertained, though without any direct proof, that the names of the twelve ſigns of the Zodiac relate to the ſeaſons of the year, and the labours of agriculture. But it was farther neceſſary to Mr. Dupuis's purpoſe, that the obſervations ſhould have been made, and the names given, *in Egypt*. He therefore ſays, vol. 3, p. 324, that "the general ſuppoſition concerning the origin of theſe names could not be demonſtrated for want of going back, by means of the preceſſion of the equinoxes, to an epocha ſufficiently diſtant." But going back to the time when the equinox was in *Libra*, ſix ſigns diſtant from Aries, which is commonly ſuppoſed to be the earlieſt time that is known to hiſtory or even to fable, "this new poſition of the ſphere," he ſays, vol. 3, p. 329, "puts every thing into its place, and becomes a ſtrict calendar of the climate of Egypt, excluſive of every other country" and "to Egypt," he ſays, p. 325, "we muſt look for the origin of the conſtellations."

"Though the opinion of the names of the ſigns having a relation to the ſeaſons of the year be merely conjectural, for we have no hiſtori-

cal account of it, it is not deſtitute of probability. *Libra*, or a pair of ſcales, may very well denote the equal balance of day and night, ſuppoſing neither of the ſcales to preponderate. Alſo ſince *capricorn*, or the *wild-goat*, naturally gets into the moſt elevated ſituations, browzing on what he can find on the higheſt mountains, it was thought to ſuit the place in the heavens from which the ſun begins to aſcend from the ſouthern to the northern tropic. And the *crab* being an animal that goes backwards, it was thought to ſuit that tropic from which the ſun begins to deſcend, and return to his former place. And the ſheep being turned into the freſh paſtures in the ſpring, was thought to be well expreſſed by the ſign *Aries*, which the ſun enters at that time of the year. Thus the ſtate of the heavens was thought to give a propriety to the names that have been fixed to the ſigns belonging to the *equinoxes*, and the two *ſolſtices*; and as the conſtellation *Virgo* has an ear of corn in her hand, it was thought to ſuit the autumn, which is generally the time of harveſt, when the ſun enters that ſign.

" But this by no means ſatisfies Mr. Dupuis, becauſe it does not ſuit the climate of Egypt. " The goat," he ſays, (vol. 3, p. 326, 330) " always aſcends to the higheſt place, and therefore more naturally denotes the ſummer than the winter ſolſtice. The labour of the plow in Egypt is in November, and their harveſt is in March; and it is only towards the end of Auguſt that the ſun enters Virgo," vol. 3, p. 328. He farther, with much ingenuity, obſerves, that " Aquarius naturally denotes the inundation of Egypt, by the overflowing of the Nile, which is after the ſummer ſolſtice," vol. 3, p. 330. " Alſo, anciently the ſign of Capricorn had a fiſh annexed to it, to ſhew that after the ſummer ſolſtice the Nile begins to flow, p. 331. After the inundation, the ground being too ſoft for the plow, the ſheep are turned into the freſh paſtures, denoted by the ſign of *the ram*, which the ſun at that time enters, p. 334. The plowing commences after this, when the ſun enters *Taurus*, the bull being uſed for that purpoſe. The rapid production of vegetables immediately afterwards," he ſays, " was denoted by *the Twins*, or, according to the old ſpheres, two young goats, ib. The crab naturally marked the retroceſſion of the ſun after the winter ſolſtice, ib. and a month after this ſolſtice the ſun's acquiring great power was ſignified by the Lion, vol. 3, p. 336. And the harveſt beginning in March was then denoted by *the virgin*, with her ear of corn," p. 337.

" There is certainly much ingenuity in theſe obſervations, but they amount to nothing more than a *probability* in favour of Mr. Dupuis's argument, and his ſuperſtructure is too great to reſt with ſafety on ſo ſlight a foundation. And, numerous as his circumſtances of probability are, they are much more than balanced by another circumſtance of extreme improbability, and one to which it does not appear that Mr. Dupuis has given the leaſt attention, which is, that mankind ſhould have advanced what he conſiders as a great ſtep in ſcience, viz. the obſervation of the ſun's courſe in the heavens, the diviſion of the Zodiac into twelve ſigns, and the giving names to them, and the other conſtellations, on ſcientific principles, and yet have made no farther advances in more than ten thouſand years after this.

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"The firſt ſteps in ſcience are generally the moſt difficult, and one great diſcovery naturally prepares the way for others; whereas, according to Mr. Dupuis, after arranging the Zodiac, neither philoſophers, nor indeed mankind at large, left the leaſt trace of their exiſtence in the immenſe tract of time above-mentioned, either in ſacred or profane hiſtory. For, independently of the writings of Moſes, all the hiſtories that have come down to us, or of which we have any account, ſhew that mankind, at leaſt that civilization, (and Mr. Dupuis's hypotheſis ſuppoſes a very advanced ſtate of it) cannot be older than he repreſents it to have been." P. 311.

Having proceeded thus far, and the ſubject being of conſiderable moment, we ſhall poſtpone our further obſervations on this ſecond part to a future article; it being equally our wiſh to do juſtice to the laudable efforts of this author, in the cauſe of revealed religion, as we ſhould feel it our duty, if called upon, to repel others calculated to undermine ſome of the fundamental doctrines that ſupport it.

(To be continued.)

Art. VI. *King's Munimenta Antiqua. Vol. II.*

(Concluded from our laſt, p. 111.*)*

As we proceed in the examination of this curious and elaborate work, we have ſtill greater reaſon to be delighted with the ſagacity, diligence, and learning of the author.

We finiſhed our firſt remarks at the part of the volume which deſcribed the temporary camps of the Romans. In the pages which immediately ſucceed, the reader will find the preciſe mode of encamping the troops deſcribed with more particular exactneſs, and as practiſed at a period when the Roman empire was in its moſt flouriſhing condition. The aſſertions of the writer are confirmed by the teſtimonies of Polybius, of Varro, and Vegetius, all of whom were ſo many eye-witneſſes. Some conſiderable difficulties, which had occurred in the inveſtigation of the matter, ſeem to be removed by Mr. King, by his explanation of the term το εμβαδον, which the writer takes to ſignify, not *the area*, but rather *the walk round*. This interpretation certainly makes the account of Polybius conſiſtent, and affords exact room in every part for the arranging all the ſeveral orders of which the troops conſiſted, which could not be ſo exactly regulated according to former tranſlations, ſee p. 83.

From

From this interpretation alſo, a reaſon appears why the Prætoria of ſmaller Caſtra are juſt of the dimenſions we find them, and no more; we ſee how many, and what kind of troops they contained, and how the different orders of them might be originally placed. Mr. King exhibits accurate plans of the whole; and explains ſatisfactorily, in our opinion, why in ſo many inſtances the Decuman Gate is not found in the middle of the rampart, but nearer to one end than the other. The writer alſo accounts for the exact number of feet by which it is ſo placed nearer to the one end.

In this part of the work (p. 95) we have a very full and circumſtantial detail of the various orders of ſoldiers which compoſed a Roman army, the numbers of which the cohorts and bands were made to conſiſt, how they were armed, and how employed. The whole is illuſtrated with many intereſting circumſtances of hiſtory, and what is not the leaſt important fact at the preſent day, it is ſhown how the foundation of mighty empires has been promoted, if not virtually occaſioned, by the diſcovery or introduction of new modes of military diſcipline. Here the author muſt be allowed to ſpeak for himſelf, particularly as his animated compariſon between the camps of the Iſraelites and of the Romans is highly intereſting.

"We find Joſephus expreſſing uncommon admiration at the order and arrangement of the *Roman armies* (lib. iii. chap. 5) which may perhaps from him appear the more extraordinary; becauſe he was ſo perfectly well acquainted with the deſcription of the exquiſite arrangement of the camp of *Iſrael*, and of the order of the marching of the hoſts of the twelve tribes as deſcribed in the Book of Numbers (chap. ii, iii, iv, x) a truly ſublime pattern of regular diſcipline.

"But it ought to be conſidered, that ſuch obſervance of military order, amongſt the Jews, had become totally diſuſed in his time, as appears both from the Book of *Maccabees*, and from his own Hiſtory, and was alſo unknown to the Greeks, and to all the neighbouring nations.

"Polybius expreſsly tells us, at the end of his account of the Roman mode of encamping, that the *Greeks* had no regular method; but when they encamped conſidered merely the natural ſtrength of the place choſen; and accommodated their diſpoſition of themſelves to it; and *did* this in ſo confuſed a manner, that no ſoldier ever knew, with certainty, either his own place in the camp, or that of the body to which he belonged.

"It is curious to reflect on *ſecond cauſes*, upon this occaſion; and in conſidering the progreſs of the various *great powers* that have been on earth, to diſcern that the improvement of the conſtruction of *rapid armed chariots of iron*, ſeems to have produced *the firſt Aſſyrian kingdom*. The improvement of the mode of *fortification*, by means of ſtronger ſtone walls and towers; and of the mode of *attack*, by means of *blockading cities* with *vaſt hoſts*; ſeems to have produced the *Baby-*

Ionian empire: the improvement of forming bodies of *cavalry*, ſeems to have produced the *Perſian;* the improvement of forming a *phalanx* of heavy armed troops, ſeems to have produced the *Macedonian*. This invention of *caſtrametation* and ſtrict *diſcipline*, the Roman; raging zeal and the *ſabre*, the *Saracen;* and the invention of *cannon and gunpowder*, the *Turkiſh empire*.

" They were all *inſtruments* in the hands of the MOST HIGH: and that which we are ever too ready to conſider as *mere invention*; awakened as it appeared to the common eye, only in the minds of one or two obſcure men, whoſe names we are hardly acquainted with; ſeems to have been, indeed, the main hidden ſpring, that did put in motion all theſe ſo *vaſt powers*, that have terribly produced from generation to generation, ſuch tremendous and ſuch different events, in ſucceſſive periods, on the face of the whole earth.

" Was not then *that invention* a ſort of *real inſpiration*, and are we not led to conclude certainly that it was ſo; even from what is expreſsly ſaid in holy writ, concerning the exquiſite ſkill of *Bezaleel* and *Aholiab*?

" Conſidering the dignified ſublimity and accuracy of the deſcription in the Holy Scriptures, of that firſt mode of encampment which really was according to *divine command;* it is aſtoniſhing how haſtily and lightly Joſephus abridges and paſſes the whole over in his *Antiquities;* though he adds ſome intereſting circumſtances: and it ſurely does, therefore, the rather deſerve now that we ſhould beſtow ſome further attention, in order to compare the account conveyed to us, in this intereſting piece of *ſacred hiſtory*, with that of the *Roman camp* ſo greatly admired by Joſephus: and that we ſhould reflect a little, how the whole would appear, when merely put in words ſomewhat ſimilar to ſuch plain ones as probably would have been uſed by Polybius.

" In the midſt was placed the tent, or tabernacle of THE GREAT GOD OF ISRAEL, THE LORD OF HOSTS, conſiſting of two apartments of the moſt perfect and beautiful proportions; the one a cube, the other a double cube, the meaſure of whoſe height and breadth was ten cubits, or fifteen feet; all the boards whereof this tabernacle was compoſed, were overlaid with pure gold, and the hangings were richly embroidered with blue, and purple, and ſcarlet.

" Around it a ſpace or court was meaſured out, of 100 cubits by 50, or 150 feet by 75; ſurrounded with pillars of braſs, having ſilver fillets and hooks, and rich embroidered curtains hung between them.

" Beyond this a certain ſpace was left, out of reverential awe, and then were pitched the tents of MOSES their leader, and AARON their High-Prieſt, and thoſe of the prieſts his ſons, all towards the eaſt, and before the door of the tabernacle. Behind the tabernacle, about the ſame diſtance to the weſt, were pitched the tents of 7,500 of the Levites, called from their anceſtor *Gerſhonites*, who were the perſons appointed to take care of, and carry its coverings and hangings.

" On the north ſide, in like manner, were the tents of 6,200 of the Levites, called *Merarites*, who were, on journies, to carry the boards of the tabernacle, and the pillars of the court, and to ſet them up at the appointed place.

" On the ſouth ſide were the tents of 8,600 Levites, called *Kohathites*, who were to carry the ſacred veſſels, and the ARK OF THE COVENANT.

" Again,

" Again; at a due reverential diſtance beyond theſe were pitched the tents of all the twelve tribes.

" On the eaſt ſide;—in three ſeparate diviſions; the tribe of *Judah* as chief, with the tribes of *Iſſachar* and *Zebulun*.

" On the weſt in like manner the tribe of *Ephraim* as chief; with the tribes of *Manaſſes* and *Benjamin*.

" On the north the tribe of *Dan*, as chief, with the tribes of *Aſher* and *Naphtali*.

" And on the ſouth, deemed the more honourable ſide of the two, the tribe of *Reuben* as chief;—with the tribes of *Simeon* and *Gad*.

" In the four corners of the camp, therefore, we may perceive were left great ſquare ſpaces;—for the ſtowage of their cattle—for markets—and for places of exerciſe.

" Joſephus tells us, that roads of ſtreets were formed through the midſt of all the tents, in the ſeveral diviſions;—ſo that each was like a well-appointed forum *(or bazar)* with all ſort of artificers in their ſhops, and every thing ready for ſale; and that the whole camp reſembled a city; ſometimes moveable, and ſometimes fixed.

" He adds, that the prieſt had trumpets made of ſilver a cubit or 1½ foot in length—compoſed of a narrow tube with a wide mouth; which were made uſe of to give the ſignals for marching.

" When the firſt ſignal was ſounded by the blowing of one trumpet, *Aaron* and the prieſts went and covered up the ark, and the holy veſſels, and altars; and the princes aſſembled.

" And when an alarm was ſounded by the two trumpets, the tribes that had been encamped on the eaſt ſide ſet forwards;—the ſtandard of the camp of *Judah* marching firſt; and the tribes of *Iſſachar* and *Zebulun* following. Then the Tabernacle was taken down, and the *Gerſhonites* marched; bearing the curtains and coverings of the Tabernacle:—and the *Merarites*; bearing the boards and pillars:—both having waggons for the purpoſe.

" When the alarm was ſounded the ſecond time, the tribes encamped on the ſouth ſide began their journey; the ſtandard of the tribe of *Reuben* going firſt, and the tribes of *Simeon* and *Gad* following.

" Then the *Kohathites* followed bearing on their ſhoulders the altars, and holy veſſels; all covered up in fine blue cloths, and purple cloths.

" Then marched the tribes encamped on the weſt ſide. The ſtandard of the tribe of *Ephraim* leading;—and the tribes of *Manaſſes* and *Benjamin* following.

" And laſt of all came thoſe encamped on the north ſide; the ſtandard of the tribe of *Dan* preceding the reſt; the tribes of *Aſher* and *Naphtali* following.

" And it is moſt obvious from the whole tenor of their hiſtory; that they all had waggons; and oxen, and beaſts of burden, and much cattle.

" Such was the arrangement and order of the camp of Iſrael; which the prophet *Balaam* beheld from the ſummits of the mountains of *Piſgah* and *Peor*, and which drew from him, with admiration juſtly ſuperior to that expreſſed by Joſephus, the ſublime exclamation,

How goodly are thy tents, O Jacob! *and thy Tabernacles*, O Iſrael!"

P. 96.

The author, in the next place, proceeds to the conſideration and deſcription of thoſe other works and buildings of the Romans, which tended to the civilization of the ancient Britons, and the ornament of their country. He remarks, in the firſt place, that very few remains of any very magnificent or ſuperb edifices are found to exiſt; and he concludes this to be a ſufficient and ſatisfactory proof, that in reality ſuch ſtructures were never very numerous. This argument is ſtrengthened by the obſervation, that ſuch large ſpecimens, and great numbers of teſſellated pavements, things in their nature very fragile, have been found remaining and entire, which would not have been the caſe, if the original ſuperſtructures now ſo utterly deſtroyed had been any other than ſlight buildings, and very often perhaps of wood only.

This concluſion is ſtill further confirmed, by a long enumeration of ſuch ſpecimens of teſſellated pavements as have been found entire. In doing this, occaſion is alſo taken accurately to deſcribe the nature of theſe pavements, with their different modes of conſtruction. Mr. King, in this part of his work, illuſtrates ſome paſſages in the ſacred writings, which really ſeem more clear by the explanations which an acquaintance with the Roman works introduces. In this, as well as in other parts of his volume, the author demonſtrates the extreme groſſneſs of ancient Roman manners, and endeavours to remove ſome popular prejudices as to the ideas of Roman ſplendour, taſte, and elegance.

"Beſides theſe great *military remains* of Roman grandeur, to which may be added the wall of *Severus*; and their admirable roads; there are very few, of any other kind, now viſible in this country.

"A few fragments of *public baths*—and a few traces of *villæ*, a few mutilated figures, and ſtatues;—ſome teſſellated pavements;—ſmall votive altars;—and funeral inſcriptions, are all the marks of their once-fancied greatneſs and ſplendour. And ſurely had there ever been any other kind of exiſting ſpecimens of magnificence, had there ever been ſuperb buildings either of ſtone or brick, ſome other diſtinguiſhed fragments of ſuch muſt have remained, as well as thoſe few that have from time to time actually been diſcovered at Bath; or preſerved at Dover, or at Leiceſter; or in the walls of the caſtra, at Richborough, Portcheſter, and Pevenſey;—or near the great wall of *everus*.

"To take it for granted that ſuch did exiſt, but were deſtroyed by the *Saxons*, and *Normans*, is ſurely hardly allowable, for where any conſiderable parts of *Roman* ſtructures have really ever been removed, and taken away either by the *Saxons* or the *Normans*, there ſeldom fails to be evidence of ſuch facts, from the appearance of the *Roman brick* uſed in the ſucceeding Saxon and Norman works; as at *Colcheſter Caſtle*, and the abbey of *St. Alban's*.

"If

" If even the moſt trifling parts of their ſtructures, ſuch as teſſellated pavements, and the very flues of their ſtoves, have remained, in the perfect ſtate we now find ſo many of them, ſurely it may with good reaſon be aſked, how it came to paſs that the greater and more ſubſtantial parts (if any ſuch there ever were) ſhould have left no traces, and the plain concluſion muſt be, that in general the ſuperſtructures were at beſt ſlight, and often of wood; and not like thoſe very few ſtately edifices, whoſe remains have really been found ſo long preſerved any where; either at Bath, or at Leiceſter, or at Canterbury, or at Dover.

" As, by accounts given by cotemporary authors of *Roman camps*, we muſt conclude that *within* the great walls of the incloſure at Richborough, there were except the Prætorian, only ſmall tents, ſoldiers' huts, and wooden hovels:—ſo indeed we may conclude fairly, that even upon the various *teſſellated pavements* that have been diſcovered, there were in general no buildings of any very extraordinary kind: but only ſuch as were ſlightly built, and for the moſt part only one ſtory high; and often conſtructed of timber; and that their houſes in general in this country, except a neſt of ſmall chambers, contained not much more than one good room for the accommodation either of a *Centurion*, or of a *Tribune*, or of any reſident *Roman*.

" Deep-rooted prejudices, and the ignorance of ancient manners, that attended the firſt returning dawn of literature, and that ever attend that early period of life in which we all moſt uſually read the claſſic authors, have taught us to think very highly (and indeed much more highly than we ought to think) of the magnificence and elegance of the *Romans* in all reſpects. But in truth whoever conſiders how few remains, or records, are to be found of their ever having enjoyed the elegant conveniences and comforts of life in their domeſtic ſituations, notwithſtanding the pomp and magnificence of their public works, will be cautious not to be miſled in his ideas by the fragments of antient baths, or of antient temples, any more than by the idle tales of the extravagant, and expenſive filthy diſhes, of the table of *Heliogabalus*: and when the contemplative mind conſiders that it is only in very few inſtances, where any ſolid remains of ſtrength beſpeak the exiſtence of any extraordinary ſtructures, even near the very fragile teſſellated pavements that have nevertheleſs been ſo well preſerved; it will be led unavoidably to conclude, that really magnificent private manſions did not in this country commonly exiſt.—And that in moſt inſtances a Roman *Quæſtor*, or *Tribune*, ſitting *here* in his *Toga*, on his moveable *Sella*; or wallowing on his *Triclinium* (with ideas well illuſtrated by the teſſellated pavement deſcribed by Pliny) on one of thoſe dull, dark, and at beſt ill-looking works of Moſaic, did not, after all, appear with much more real ſplendour, as to any advantages from the refinements of civilized life, than an old *Scotch Laird* in the Highlands ſitting *in his plaid*, on a *joint ſtool*, or on a chair of not much better conſtruction, in the corner of his rough rude *caſtle tower*, or of his as rude ſummer tent; where he was attended by his *bag-piper*; who had derived his art (as we have ſeen in the inſtance of *the bronze bag-piper* dug up at *Richborough*) from the very muſic practiſed in the Roman armies, and before Roman officers.

" Theſe

"These observations may perhaps appear a little too harsh, but they are really somewhat needful to counterbalance the unreasonable prejudices that have been too often formed, and for elucidating the truth, as founded on *facts* that are unquestionable." P. 162.

The reader is next introduced to the investigation of such actual remains of Roman houses and villas, as are found in this island. This portion is most agreeably illustrated by observations on Cicero's accounts of his villas, and of the entertainment which the prince of orators gave to the master of the world. See pp. 198, 199. Mr. King, in the pages which immediately follow, takes considerable pains to elucidate the descriptions which Pliny gives us of villas; he points out what he apprehends to be mistakes in former accounts, particularly in those of Castell; neither does he pass without noticing a whimsical taste and delight of Pliny, in an entertainment given by him, where the dishes floated upon the water.

The observations upon these villas of Cicero and Pliny naturally lead us to remark, that very few vestiges of Roman structures, really magnificent, are to be found in this island. Among other things, it appears that there are very few remains of Roman arches in Britain; the cause of which Mr. King explains to be, that the architectural arch is a more recent invention, probably discovered about the period when the Romans were here in their greatest plenitude of power. To ascertain this interesting fact, the author enters into an elaborate enquiry concerning the first appearance of the architectural arch in the civilized world, as well as concerning the country where it first was invented. He proves from Scripture, that there was no arch in the Temple of Solomon, or in the edifices which he constructed; but avails himself of the opportunity of representing, in the strongest point of view, the fine proportions of the different parts of the Temple.

According to Homer's description, there was no arch in the palace of Priam; nor, after a careful examination of all the passages in the Iliad and Odyssey, where domes are described, is there any mention of any such thing; whence occasion is taken to point out various errors in Pope's translation.

Pursuing this subject, it is demonstrated, that there were no arches in the city of Thebes, or in any of the ancient buildings of the Upper Egypt; there are no arches in the Pyramids, nor in the Labyrinth of Egypt; for which facts, appeal is made to the authority of Herodotus. It is next shown, that there are no arches in the ancient Hindoo buildings of India. At this place the reader will be entertained with a curious and ingenious comparison between the Indian and Egyptian styles of architecture. After examining the various parts of Herodotus, Diodorus,

Diodorus, Strabo, and Quintus Curtius, concerning the walls, gates, bridge, and ſubterraneous gallery of Babylon, the inference is drawn, that there were no arches in this place alſo. The ſame obſervation is extended to the Tower, the Temple of Belus, and the Penſile Gardens of this celebrated city. In this part of the work, ſome very learned and happy illuſtrations of Herodotus occur. Perſepolis next engages the writer's attention, and he concludes, that here alſo there were no arches; nor, prior to the time of Auguſtus, were there any at Pæſtum, or at Athens, or in the Temple of Diana at Epheſus. The concluſion of the whole of this ſubject is, that the arch was invented by Archimedes, and firſt appeared in Sicily. The firſt mention of arches is by Livy, and by Cicero.

This moſt elaborate and excellent work concludes, or rather this portion of it concludes, with an abridged but clear account of the great walls conſtructed by the Romans from ſea to ſea. Repreſentations of dreſſes, the armour of Roman ſoldiers, the mode of their appearance before the Prætorium are added, with a great number of intereſting particulars; before he finiſhes, the author, in a ſolemn and impreſſive manner, introduces a few awful remarks on the obvious ſuperintendence of a divine Providence, manifeſted by the various events and circumſtances of hiſtory.

"And now, after having been led to contemplate with admiration the vaſt exertions of the Roman in this country, for its ſubjugation, civilization, and preſervation; the laſt ending almoſt of all their proud dominion—it is time to turn to the other end of the perſpective, and to conſider with what limitations we ought really to appreciate both the advance they had made in civilization, and the circumſtances that ought to form a counterbalance to too high a veneration for them; as this conſideration will ſhew the more exactly, how very *gradual* has been the progreſſion that has taken place in improving the ſtate of mankind.

"It is uſual, with a ſort of awful reverence and aſtoniſhment, to reflect upon the imagined magnificence of the *Roman empire:* and it is poſſible that the *Vicar of Britain* himſelf in the time of *Julian Valens*, and *Valentinian* (if he had been allowed to have had a viſion of the ages that were to follow) would, with his *green book* of inſtructions under his arm, the well-known badge of his office (though he was himſelf only a *ſubordinate* officer under the *Prefect* of Gaul) not only have looked back with contempt upon the dominions of *Caſſibelanus*, *Caractacus*, and *Cogedunus*, and of all the preceding petty princes of Britain (the whole of whoſe united dominions he ruled over under the inſtructions of his *green book*, and under the ſuperintendancy of the Prefect of Gaul) but would have looked forward alſo, with equal contempt, on the ſucceeding dominions of thoſe whom we are accuſtomed to call great *Saxon* and *Daniſh* princes; *Egbert*, *Alfred*, and *Canute*, and perhaps even upon their great *Norman* ſucceſſors: conſidering, according

according to the train of ideas to which he had been moſt accuſtomed, how limited in extent of territory their dominions appeared, in compariſon even of his own power;—and how much more ſo in compariſon of that of his *great Prefect*; who had all thoſe regions which have ſince formed the diſtinct kingdoms of *France*, *Spain*, and *Great Britain*, under his command.

" Yet when things are duly weighed in the true balance of faithful hiſtorical eſtimation; how inſignificant does this *Vicar of Britain*, this mere *ſuperintendant*, with his *green book* of inſtructions under his arm, appear; or how little does even the magnificent *Prefect of Gaul* himſelf appear; as officers merely governing ſavages a little civilized, and a few Roman ſettlers; in a ſituation not much ſuperior to that of a former American governor of colonies; and how much leſs in reality does he appear in compariſon of a King of Great Britain in theſe latter ages of civilization ruling over a great, rich, and powerful people; ſending fleets and armies to all the regions of the world; and enjoying by the unmerited bleſſing of ALMIGHTY GOD, together with the light of the Goſpel, more ſubſtantial conveniences, comforts, and advantages of life, and more fruits of ſcience, than the whole either of *Conſtantine's*, or of *Julian's* empire poſſeſſed.

" And how ought this reflection to fill each Britiſh heart with unfeigned thankſgiving towards that ALMIGHTY BEING, who having cauſed this iſland, *ſo early* to receive the light of the Goſpel; and alſo *ſo ſoon* to recover from the corruptions with which that light had become for a time obſcured, has alſo permitted it *ſo long*, and ſo late, to enjoy all its concomitant bleſſings: how careful and how diligent alſo ought every conſiderate mind to be, ſtill to preſerve them.

" At the ſame time, however, we ought not to forbear doing juſtice to the efforts of thoſe firſt ages when this country began to emerge from its aboriginal wretched ſtate.

" However barbarous the *Britons* in general might be (both the firſt and latter ſettlers) on the firſt invaſion of the Romans; and of however little importance to the Roman empire any dominion over them was, yet the Britons ſoon manifeſted conſiderable ſigns of rapid improvement, both in the exerciſe of their mental faculties, and in the induſtrious application of the manual operations.

" Their artificers became gradually ſome of the beſt workmen; inſomuch, that from the time of *Agricola* (who firſt taught them to build regular houſes and temples) to that of *Conſtantine*, they had been ſo conſtantly employed, and were become ſo expert, that when *Conſtantius* rebuilt the city of *Autun* in Gaul, in 296, he was chiefly furniſhed, for the purpoſe, with workmen from *Britain*, who were eſteemed the beſt artificers of all.

" Their agriculture alſo was not only worthy of commendation, but became both uſeful to the empire in the higheſt degree, and even neceſſary. *Julian* employed no fewer than eight hundred veſſels to tranſport the corn from hence.

" Money was alſo coined here in great quantities, inſomuch that *Cunobeline* made forty different coinages at leaſt; and there were ſo many others, that at laſt an edict of the Emperor's was iſſued, that no money

money was to be uſed in Britain except ſuch as was ſtamped with the effigies of Cæſar.

"And the numbers of veſſels and ſmall ſhips conſtructed here became ſo numerous, that *Caraufius* found he had the advantage of ſuch a provincial fleet in the Britiſh harbours, as even tempted him to aſpire to the purple: and when *Conſtantius* afterwards came to oppoſe him, he not only thought it neceſſary to have a thouſand ſail, but in the end was indebted in a great degree to the advantage of a thick haze for his ſucceſs.

"To which we may add, that *true religion* was alſo eagerly embraced here with uncommon ardour, and cultivated with the moſt ſincere intentions:—of which the religious eſtabliſhment at Bangor was a well-known proof. An eſtabliſhment, free from all *monaſtick* reſtraints, and conſiſting of entire families, formed by perſons who, in thoſe days of turbulence, gladly ſought peace, retirement, and ſtudy: not forgetting to maintain themſelves honeſtly by their own induſtry, whilſt they promoted true ſcience as far as the circumſtances of the age would admit."

Throughout the courſe of this valuable publication, the progreſs of which we anxiouſly anticipate, the author takes repeated occaſion to allure the reader's attention to thoſe great advantages which this country has eminently enjoyed. It is the boaſt of Britain, to have had ſeveral of its natives among the firſt promoters of the true light of the Goſpel. Nor does the peculiar circumſtance paſs without notice, that many of thoſe moſt illuſtrious emperors, who have been diſtinguiſhed as inſtruments of the moſt important changes which have affected the ſtate and intereſts of mankind, have been either immediately reſident at, or immediately connected with, our beſt known ſtations and fortreſſes.

Having thus with minute diligence conducted our readers through the volume, it hardly ſeems neceſſary to expreſs our circumſtantial opinion of its value. It is an honour to the learned and venerable author, and an ornament to the literature of his country. May he long ſurvive to enjoy his well-earned reputation, and be induced to proſecute his labours on a ſubject, which very few indeed are ſo qualified to elucidate and adorn.

ART. VII. *The Poetical Works of John Milton, in Six Volumes. With the principal Notes of various Commentators; to which are added Illuſtrations, with ſome Account of the Life of Milton. By the Rev. Henry John Todd, M. A.* 8vo. 2l. 14s. Longman, Cadell, &c. &c. 1801.

THE qualifications of the preſent editor, for undertaking ſuch a work as this, have before been proved, to the ſatisfaction of the public, by other literary efforts; particularly by an edition of Milton's Comus, which appeared in 1798*. He was ſeen to poſſeſs a taſte for literary reſearch, which being ſupported by acuteneſs, diligence, and accurate recollection, could not fail to accumulate ſtores of knowledge, ſuch as liberal and curious readers will moſt gratefully receive. His Comus indeed appeared to us rather overloaded with illuſtration, than in any point deficient; but, as a ſpecimen of his editorial wealth and talents, it was undoubtedly an excellent precurſor to the edition now produced.

In the Life of Milton, which occupies a conſiderable part of the firſt volume, Mr. Todd has ſhown that the curioſity or diligence of his predeceſſors had not rendered his enquiries ſuperfluous. To the materials which he compiled, he has made additions from his own reſources, and has delivered the reſult in a pure and unaffected ſtyle: and with a modeſty which never fails to give new intereſt to that which is in other reſpects meritorious. We take for an example a paſſage concerning Milton's celebrated treatiſes on Divorce, occaſioned by the untractable conduct of his firſt wife.

"Dr. Johnſon and Mr. Warton are miſtaken in ſuppoſing *the new doctrine* to have been unnoticed or neglected; indeed the two Sonnets, which Milton wrote on the ſame ſubject, ſeem to diſcountenance the opinion. It was certainly received with ridicule, as we learn from Howel's† Letter to Sir Edward Spencer. But it alſo gave riſe to a band, not perhaps very formidable, who were called *Divorcers*, and even *Miltoniſts*. Pagitt, in his "Deſcription of the Heretics and Sectaries" of that period, notices the former ſect‡, with him who wrote the *Tractate on Divorce* at their head. The latter title occurs in "The Epilogue§, ſhewing the Parallel in Two Poems, the Return, and

* See Brit. Crit. vol. xiii. p. 430.

† Letters, 10th edit. p. 455.

‡ Hereſiography, &c. 1654, p. 129. See alſo ibid. p. 77, and "a brief deſcription, &c. of Phanatiques in generall 1660." P. 33.

§ This book was obligingly pointed out to me by Thomas Park, Eſq. to whom the literary world is indebted for ſome of the ſweeteſt Sonnets

and the Reſtauration, addreſſe to her Highneſſe the Lady Elizabeth, by C. W. 1649." 8vo.

" Force can but in a rape engage,
'Tis choice muſt make it marriage:
Hence a conveyance they contrive,
Which muſt on us their cauſe derive:
This muſt attaque, what holds out ſtill,
And is impregnable, the Will.
This muſt enchant our conſcious hands
To ſlumber in like guilty band,
While like the froward *Miltoniſt*
We our old nuptiall knot untwiſt;
And with the hands late faith did joyn,
The bill of plain divorce now ſigne."

" But Milton's innovation was alſo oppoſed from the pulpit. The Preſbyterian clergy not only cauſed him to be ſummoned before the Houſe of Lords, by whom however he was quickly diſmiſſed; but one of them, in a ſermon before the Lords and Commons on a faſt-day, had endeavoured in vain to excite their indignation againſt him. Milton notices this attack in the beginning of his *Tetrachordon*, and thanks his auditors for not repenting of what the preacher called their ſin, the neglecting to brand his book with ſome mark of their diſpleaſure. This opponent, who has been hitherto unnoticed, was Herbert Palmer, B. D. a member of the Aſſembly of Divines, and Parliamentary Maſter of Queen's College, Cambridge.

" *If any," ſays he to his judicial audience, " plead conſcience for the lawfulneſſe of polygamy (or for *divorce* for other cauſes than Chriſt and his Apoſtles mention, of which *a wicked booke is abroad and uncenſured, though deſerving to be burnt, whoſe author hath been ſo impudent as to ſet his name to it, and dedicate it to yourſelves*) or for liberty to marry inceſtuouſly, will you grant a toleration for all this?" Milton

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Sonnets in the Engliſh language." The book is in the collection of Mr. Park. *Rev.*

" * I had examined many ſingle Sermons of this period, under the hope of diſcovering the author who had thus publicly attacked Milton, but without ſucceſs. I am indebted to my liberal friend, James Bindley, Eſq. for pointing out, after a long reſearch alſo, this forgotten diſcourſe, of which I will give the title. " The Glaſſe of God's Providence towards his Faithfull Ones. Held forth in a Sermon preached to the two Houſes of Parliament at Margarett's Weſtminſter Aug. 13, 1644, being the Extraordinary Day of Humiliation. Wherein is diſcovered the great failings that the beſt are liable unto, &c. The whole is applyed ſpecially to a more carefull obſervation of our late Covenant, and particularly againſt the ungodly toleration pleaded for *under pretence of Liberty of Conſcience*. By Herbert Palmer, B. D. &c."

now

now became an enemy to the Preſbyterians, whom he before had favoured. Notwithſtanding their oppoſition, however, he proceeded to illuſtrate his opinion more forcibly, by paying his addreſſes to a young lady of great wit and beauty, the daughter of a Dr. Davis, with a deſign to marry her! But this deſire of carrying his doctrine into practice was not countenanced by the lady. What is more remarkable, the proceeding contributed to effect a reconciliation with the diſcarded wife." P. li. &c.

At p. cxx. Mr. Todd has inſerted ſome verſes, which were written, apparently by a female hand, in an original copy of the Paradiſe Loſt, and ſubſcribed with theſe words, "*Dictated by J. M.*" whence it has been conjectured that they may be attributed to Milton. In the firſt twenty-ſix lines there is, to our apprehenſion, little that can be eſteemed worthy of Milton; but the remaining lines, alluding to his blindneſs, are ſtamped with the character of his mind, and if not written by himſelf, are certainly a happy imitation of his caſt of thought and expreſſion. There is however a line which wants a foot, which we ſhall mark by printing it in italics; as the defect has ariſen probably from the omiſſion of a word by the printer or tranſcriber.

" O Thou, who ſometimes by moſt ſacred voice
Father of Light wert ſtyl'd! let my free choice
(Though all my works be evil, ſeldom right)
Shun loving darkneſs rather than the light.
Let thy eſſential brightneſs, with quick glance,
Dart through the foggy miſt of ignorance
Into the darken'd intellect, and thence
Diſpel whatever clouds o'erſpread the ſenſe;
Till, with illumin'd eyes, the mind*
All the dark corners of itſelf can find,
And fill them all with radiant light, which may
Convert my gloomy night to ſunſhine day.
Though dark, O God! if guarded by thy might
I ſee with intellectual eyes; the night
To me a noon-tide blaze, illumin'd by
The glorious ſplendour of thy Majeſty."

At p. cxxxii. is a long and very curious note, on the portraits of Milton. We ſhall cite, however, only one more paſſage from the Life; which we ſelect on account of the wiſe and uſeful ſentiment it contains, particularly the concluding remark, by the preſent biographer.

" His (Milton's) favourite book was the Book of God. To Milton, when a child, Revelation opened not her richeſt ſtores in vain. To devotional ſubjects his infant ſtrains were dedicated; and never

* Perhaps *illuminated. Rev.*

did

did *his harp forget* to acknowledge the aids which he derived from the Muſe of ſacred inſpiration. The remark of Gibbon, that the ſublime genius of Milton was cramped by the ſyſtem of our religion, and never appeared to ſo great an advantage as when he ſhook it a little off, will be admitted by few."—[Surely, by hardly any perſons of taſte.]—"It is a juſt and admirable obſervation of Mr. Hayley, 'that, if ſome paſſionate admirers of antiquity ſeem to lament the fall of Paganiſm as fatal to poetry, to painting, and to ſculpture, a more liberal and enlightened ſpirit of criticiſm may rather believe, what it is very poſſible, I apprehend, to demonſtrate, that Chriſtianity can hardly be more favourable to purity of morals, than it may be rendered to the perfection of theſe delightful arts. Milton himſelf may be regarded as an obvious and complete proof that the poſition is true, as far as poetry is concerned.' The Meſſiah of Klopſtock, and particularly the *Calvary* of Cumberland, may be added as fine examples of the connection between true religion and poetry. When modern republicaniſm pretends to conſider Milton as her auxiliary, let her remember, with ſhame, the ſanctity of manners which his pages breathe, and the Chriſtian leſſons which they inculcate. To him *ſight more deteſtable* than the object of her hopes could not poſſibly be preſerved. The deſigns of the crafty ſenſualiſt, and of the beſotted ungrateful Atheiſt, it was his conſtant endeavour, not to promote, but to overthrow." P. cxlvi.

The remainder of this firſt volume is occupied by the Nuncupative Will of Milton, with notes; a liſt of the editions of his works, with Addiſon's critique on the Paradiſe Loſt; and other matters, under the title of Prolegomena. *Paradiſe Loſt* occupies the ſecond and third volumes of this edition: and here we have nothing to regret but the omiſſion of the verbal index, which was given in Newton's edition. The fourth volume contains *Paradiſe Regained* and *Samſon Agoniſtes*, amply and ſatisfactorily illuſtrated. In the fifth volume are *Lycidas*, *Allegro* and *Penſeroſo*, *Comus* and the Sonnets. Comus is reprinted nearly from the ſeparate edition; the moſt remarkable difference we have obſerved is the omiſſion of the Aſhridge copy of that poem. There are however ſome additions alſo, of which we ſhall ſubjoin an example. After inſerting the cxxxviith Pſalm from Lawes's collection, Mr. Todd proceeds thus:

"Perhaps Lawes himſelf was the author of the preceding tranſlation; for, as Mr. Warton has obſerved, he was no bad poet. I ſubjoin an excellent proof of his poetical talents, taken from his firſt Book of Ayres.

"NO CONSTANCY IN MAN.

I.

Be gone, be gone, thou perjur'd man,
And never more return;
For know that thy inconſtancy,
Hath chang'd my love to ſcorn:

Thou

Thou haſt awak'd me, and I can
See clearly there's no truth in man.

II.

My love to thee was chaſte and pure,
As is the morning dew,
And 'twas alone like to endure
Hadſt thou not prov'd untrue;
But I'm awak'd, and now I can
See clearly there's no truth in man.

III.

Thou may'ſt perhaps prevail upon
Some other to believe thee,
And ſince thou canſt love more than one,
Ne'er think that it ſhall grieve me;
For th'haſt awak'd me, and I can
See clearly there's no truth in man.

IV.

By thy apoſtaſie I find,
That love is plac'd amiſs,
And can't continue in the mind
Where virtue wanting is:
I'm now reſolv'd, and know there can
No conſtant thought remain in man." Vol. v. p. 218.

In the remarks prefixed to the Sonnets, ſpeaking of Henry Conſtable, a ſonneteer, ſo much admired in his day, that even the ſevere B. Jonſon ſpeaks of "Conſtable's Ambroſiack Muſe," Mr. Todd gives an account of a curious little volume in manuſcript, in his poſſeſſion, containing Sonnets, Satires, and Epigrams, by Conſtable and other poets of Elizabeth's reign. He produces a ſpecimen of a Sonnet by that author; but we are much more pleaſed by a Sonnet addreſſed to him, by an author unknown, which is indeed extremely elegant.

"England's ſweete nightingale! what frights thee ſo,
As over ſea to make thee take thy flight,
And there to live with native countreyes foe,
And there him with thy heavenly ſongs delight?
What, did thy ſiſter ſwallowe thee excite
With her, for winter's dread, to flye away?
Who is it then hath wrought this other ſpite,
That when as ſhe returneth thow ſhouldſt ſtay?
As ſoon as Spring begins, ſhe cometh ay:
Return with her; and thow like tidings bring:
When once men ſee thee come, what will they ſay?
Loe, now of Engliſh poèſie comes the Spring!
Come, feare thow not the cage, but loyall be,
And ten to one thy ſoveraigne pardons thee."

Vol. v. p. 444.

The

The ſixth volume of this edition compriſes the Odes and Miſcellanies, with the Greek and Latin Poems of Milton, and is concluded by a gloſſarial Index. Prefixed to the Greek verſes are the acute, learned, and important obſervations of Dr. Charles Burney, who, though he attempts not to depreciate the profound and extraordinary learning of Milton, proves, with great clearneſs, that Greek verſification had not been ſtudied by him with that kind of accuracy, which has latterly been applied to the ſubject.

The reader who ſhall thus far have peruſed our obſervations on this edition of Milton, will not be ſurpriſed to find that we add our hearty recommendation of it, accompanied by a wiſh, that other works of a ſimilar kind may give a pleaſing and uſeful occupation to the talents and induſtry of the editor.

ART. VIII. *Medical Reſearches and Obſervations, being a Series of Eſſays on the Practice of Phyſic. Eſſay the Firſt. On the Nature, Cauſe, and Cure of Fever; with Forms for extemporaneous Preſcription. By Dr. Andrew Ferguſon.* 8vo. 375 pp. 6s. Phillips. 1801.

THIS author, propoſing to give a treatiſe on diſeaſes in general, begins with fever, as of moſt frequent occurrence. In the Introduction, we have a brief account of the ſeveral theories that have been invented to explain the phænomena of fever. Of theſe, he conceives the moſt rational to be that maintained by the late Dr. Cullen, which he adopts, but with ſome modification. As debility is preſent in every fever, and continues through the whole courſe of them, he thinks it material to enquire into its cauſe; this, after much inveſtigation, he reſolves into a deficiency in the due or healthy portion of oxygen.

"Oxygen forms," he ſays, "one of the elements of which our ſyſtem is compoſed. There is a continual attraction of it from the air, and a waſte of it in the ſyſtem; a ſupply of it is wanting conſtantly in every part, for the purpoſes of ſenſation, motion and ſecretion. We conſider all the ſymptoms of fever to depend upon a ſtate of debility, *and that again,* on a deficiency of oxygenation, of the natural heat of the body, and the incapacity of the body for attracting and retaining the proper quantity of heat and oxygen, which are ſo very neceſſary for the purpoſe of health. The diminution of the energy of the brain and of ſenſibility, can only be owing to a deficiency of this ſtimulus. The brain, veſſels, nerves, and muſcles, loſe that tenſion which is the ſpring of life, and become incapable of acting with force and energy.

energy. Their action being diminiſhed, their functions become diſordered more and more, as the debility increaſes, till they cannot admit the uſual ſtimulus of the circulation, without diſordered action being manifeſted by incoherence of ideas, and ſuſpenſion of the vital powers." P. 68.

Conſidering debility as the proximate cauſe of fever, the indication is, to remove it by the application of proper ſtimulants. Theſe are heat, which ſhould be kept up, he ſays (p. 187) in the apartment of the patient, to 62 degrees of Farenheit's thermometer, or beyond that point. "Heat is a ſtimulant neceſſary to health, and is the pabulum of life." Light, contrary to the prevailing practice, ſhould be freely admitted, he ſays (p. 187) into the ſick room. The author condemns the practice of muffling the rapper of the door, and laying ſtraw before the houſe. "This is certainly," he ſays, diminiſhing a very neceſſary impreſſion, ſound, which might be of great ſervice to the patient." P. 188. Stimulating the olfactory nerves, with the odour of fragrant ſubſtances, may alſo, he thinks, have their uſe. "Subſtances of this kind may be employed, that will have a very great effect in deſtroying contagion." He thinks it right that patients in fever ſhould be taken out of bed, and incited to walk, that they may have the ſtimulus of motion. The author next conſiders the article of diet. Nauſea and inappetency, the conſtant attendants on fever, ariſing, according to his theory, from debility, are beſt removed, he ſays, by the frequent adminiſtration of food, of the moſt invigorating kind. This ſhould be given from the commencement of the fever, and continued through the whole courſe of it. "I have often," he ſays, "in the beginning of fever, ſeen evident advantage derived from giving food of the moſt nouriſhing kind, that is, animal food," as he afterwards explains it; "wherein this is neglected, ſickneſs and reaching will enſue and increaſe." P. 192. Purſuing this ſyſtem, the author recommends mixing wine with the decoction of barley or other drinks, and that the patients be ſupplied with good briſk beer. Bleeding, purging, and vomiting, as all of them tending to debilitate, can rarely, he thinks, be required, or when neceſſary, muſt be uſed ſparingly. The only medicines he conceives to be proper, are ſtimulants and tonics. The bark, he ſays, is ſo powerful a ſtimulant, that it is thought to have a ſpecific power. "But as the operation of every medicine is conſidered now, in the light of ſtimulus, more or leſs powerful" (p. 225); that is, we ſuppoſe, as poſſeſſing more or leſs power of ſtimulating, "of conſequence there can be no ſpecific medicine." P. 251. Opium, camphor, wine, and æther, are among the moſt powerful remedies againſt fever. "Æther," he

he ſays, "is a very ſtrong ſtimulant, and will be of great ſervice in fevers, when employed in a proper manner, in *producing vitalment*, and leſſening the accumulation of vitality" (p. 246): terms ſubſtituted for raiſing the ſpirits, and ſupporting the powers of life. Mercury acts by inducing a kind of debility; but of ſo different a nature from the debility occaſioning fever, that it is ſuppoſed they cannot exiſt together. Mercury therefore may prove, the author thinks, a powerful preventive, or remedy, againſt fever, "from its ſaturating the ſyſtem *with morbid ſtate*, and thereby excluding the febrile." P. 373. In the courſe of the volume, the different ſpecies of fever are deſcribed, and a few caſes related, illuſtrative of the author's mode of treating them; but as the fevers were not, the author ſays, of a very malignant nature, it is probable the patients would have recovered under any other proceſs. Forms for preparing the diet, and medicines proper to be given in fever, follow and conclude the work. In theſe, however, there is little that differs from the uſual and known proceſſes; nor do we ſee much proſpect of improvement being made in the method of treating fevers, from any thing here detailed.

ART. IX. *The Beauties of England and Wales; or, Delineations, Topographical, Hiſtorical, and Deſcriptive of each County. Embelliſhed with Engravings. By John Britton and Edward Wedlake Brayley. Volume I.* 8vo. 414 pp. 13s. Vernor and Hood. 1801.

THIS is the introduction to a very elegant and intereſting work, upon which no pains or expence ſeem to have been ſpared. The reader is in this volume entertained with the topographical deſcription of three counties, Bedfordſhire, Berkſhire, and Buckinghamſhire; and muſt be more than ſufficiently faſtidious, if he is not delighted with the engravings which accompany it. The views are ſo well executed, that they deſerve to be ſpecified. The firſt is Leighton Beaudeſert Croſs, Bedfordſhire. 2. Ely Cathedral. 3. Dunſtable Priory. 4. Windſor. 5. Windſor Caſtle. 6. Buckingham. 7. Eton. 8. Stowe. 9. Dounton Caſtle, Herefordſhire. 10. Hampton Court. 11. Church of St. Mary Ottery, Devonſhire. 12. Badminton, Glouceſterſhire. 13. Chepſtow. Theſe engravings are, in our opinion, worth the whole that is charged for the volume. It will be perceived that they relate to places, many of which

are not deſcribed in this volume; but the ſubſcribers are recommended to reſerve them by themſelves till the work ſhall be finiſhed, when proper arrangements will be pointed out for them.

It ſeems only neceſſary to ſubjoin a ſhort ſpecimen, that the reader may perceive in what manner the work itſelf is executed. We take for this purpoſe the account of Luton in Bedfordſhire.

"Luton is pleaſantly ſituated among ſome hills on the River Lea, which riſes in its neighbourhood at Lea Grove. It is a long irregular town, ſhaped ſomething like the Roman Y, the angles branching off from the Market-Houſe. The houſes are in general but indifferently built; and the only ſtructure deſerving attention is the church, which is dedicated to Saint Mary.

"This fabric conſiſts of a choir, a nave, with two aiſles ſupported by ten pointed arches, two tranſepts, and a handſome embattled tower on the weſt, chequered with flint and free-ſtone; at the corners are hexangular turrets ſimilar to that at Dunſtable. The arch of the weſt door is ornamented with mouldings of various flowers, &c. Within the church is a ſingular piece of ancient architecture; this is an hexagonal font, or baptiſterium, compoſed of ſtone, and incloſed in a lofty wooden frame of Gothic arches, terminated with elegant tabernacle work. The conſecrated water during the prevalence of the Roman ceremonies was kept in a large baſon at the top, whence it was let down by the prieſt through a pipe into the font. On the inſide of the hoof a vine is repreſented, guarded by a lamb from the aſſaults of a dragon. The vine is an emblem of the church, which is here allegorically defended by baptiſm from the attempts of the devil.

"On the north ſide of the choir is a veſtry-room uſed as a ſchool, and an elegant chapel, founded by John Lord Wenlock, as appears by the following lines from a manuſcript in the Britiſh Muſeum.

"Jeſu Chriſt, moſt of myght,
Have mercy on John le Wenlock, knight,
And of his Wyffe Elizabeth,
Woh out of this world is paſſed by death;
Woh founded this chapel here.
Helpe them with y^r harty praer,
That they may come to that place
Where ever is joy and ſolace."

"There are ſome very ancient monuments in this church, yet as the repetition of the inſcribed memorials of long forgotten names can neither prove intereſting nor uſeful to the generality of readers, we ſhall paſs them over without notice; on the eaſt window is a repreſentation of Saint George and the Dragon; on the breaſt of the hero is a red croſs; beneath him are five men in blue furred gowns, and a woman praying.

"The ſingular circumſtances attending the life and death of the above Lord Wenlock, are too remarkable to be paſſed over in ſilence. He flouriſhed in the reign of Henry the Sixth, was knighted, made conſtable

conſtable of Bamburgh Caſtle, and Chamberlain to the Queen. Having acquired great wealth, he furniſhed his maſter with the loan of 1033l. 6s. 8d. for which he received an aſſignment of the fifteenth and tenth, granted by Parliament in the year 1456, and was ſoon after rewarded with the Order of the Garter. He valiantly ſupported the royal cauſe at the firſt battle of St. Alban's, wherein he was dreadfully wounded; yet, with the fickleneſs of the times, he joined the Duke of York in 1459, and was in conſequence attainted by the Lancaſtrian Parliament. In Towton Field he fought bravely; and ſoon afterwards was recompenſed for his former loſs with ſeveral important offices; was created a Baron, employed in ſeveral embaſſies, and advanced to the great poſt of Lieutenant of Calais. Notwithſtanding all theſe favours, he again revolted, and engaged in the ſchemes of the Earl of Warwick, to reſtore the depoſed Henry; having raiſed forces, he joined Margaret of Anjou before the battle of Tewkeſbury; he was appointed by the general, John Earl of Somerſet, to command what was called the middle ward of the army. When Somerſet, who led the van, found himſelf unſupported in the fierce attack he made upon the enemy, he returned enraged to diſcover the cauſe. He found Lord Wenlock with his troops ſtanding in the market-place. Whether a panic had ſeized, or whether through a mutability of mind, he was indicating a new revolt, does not appear. But the Earl, unable to curb his fury, rode up, and with one blow of his battle-axe cleaved the head of the ſuppoſed traitor.

" The Wenlock arms are ſtrewed over the walls in various parts of Luton church, a circumſtance rendering it probable that he contributed towards the expence of repairing it, when the chapel abovementioned was erected.

" Part of this town was given by king Offa to the monks of Saint Alban's, but the patronage of the church was not appendant to the gift. The advowſon was purchaſed of Gilbert de Clare, Earl of Glouceſter, for eighty marks, by Robert, the eighteenth Abbot of Saint Alban's, who gave it to his monaſtery a ſhort time before his death. By a charter of confirmation granted by king John, in the firſt year of his reign, its revenues were appropriated to the purchaſe of proviſions for the uſe of the abbey gueſts.

" In the reign of Edward the Fourth a ſtately manſion was begun at Luton, by Lord Wenlock. Only the portico was finiſhed, which ſtill remains complete in the wood at Luton Hoo: it is a very beautiful ſpecimen of that kind of architecture, ſtyled the florid Gothic.—" The Lord Wenelock," ſays Leland, " left an heir general that was maried to a kinneſman of Thomas Scotte otherwiſe caullid Rotheram, Biſhop of York. He had with her yn mariage Luton in Bedfordſhire, and three hunderith markes of Landes thereaboute, and a faire place within the paroche of Luton caulyd Somerys, the which houſe was ſumptuouſly begon by the Lord Wennelok but not finiſched." The gateway and part of the tower are yet to be ſeen. The tower has been very high, and of great ſtrength. Prior to the invention of gunpowder it might have been regarded as impregnable; in the wall was a hole or cavity called the whiſpering pipe, which conveyed the loweſt ſound from the bottom to the top; this was entire before Sir

John Napier began to pull down the tower about the commencement of the laſt century.

" Mr. John Pomfret, the poet, was born at Luton, and educated at Cambridge. On entering into orders, he obtained the living of Malden, in this county, and might have riſen in the church, but from a malicious interpretation of ſome paſſage in his poem of Choice, from which it was inferred, that he conſidered happineſs as more likely to be obtained in the company of a miſtreſs than of a wife.

" This reproach," ſays Dr. Johnſon, " was eaſily obliterated; for it happened to Pomfret, as to almoſt all other men who plan ſchemes of life; he had departed from his purpoſe, and was then *married*. The malice of his enemies was however attended with a fatal conſequence: the delay conſtrained his attendance in London, where he caught the ſmall-pox, and died in 1703, in the thirty-ſixth year of his age." P. 30.

An Appendix is ſubjoined, containing a liſt of ſuch topographical works as have been conſulted and uſed for this publication; which we think, from this ſpecimen, promiſes to be a uſeful, as well as an elegant, addition to the literature of the country.

ART. X. *A Comparative View of the Public Finances, from the Beginning to the Cloſe of the late Adminiſtration. By William Morgan, F. R. S.* 75 pp. 2s. 6d. Debrett. 1801.

WE had on a former occaſion obſerved, that the writings of Mr. Morgan on the finances called for our particular attention by a double title; by the reputation he has acquired by his work on annuities, eminently recommending all his diſcuſſions on this ſubject; and as the editor of the works of Dr. Price on the ſame topic, which are in every one's remembrance. To theſe the work before us adds a third motive, to give it no ordinary conſideration; he has been furniſhed with authentic documents for it by Mr. Hobhouſe, a member of the Houſe of Commons. In his View, he profeſſes to conſider the capital of the debt, the expences of the war, the taxes, and the conſolidated fund. In the anſwers to it which we ſhall have to notice, we may probably take ſome opportunity to give our ſentiments on what he has ſaid on the laſt three heads: but the firſt is the moſt important, and it will carry us to ſuch a length, that we ſhall confine ourſelves to it excluſively at preſent. From the manner in which this author ſhall appear to have acquitted himſelf on this topic, a proper concluſion may be drawn as to the other three: and at this critical time, we regard the danger of popular

pular errors to be ſo very formidable, that while we point out thoſe into which Mr. M. has fallen, with all the brevity which ſhall be in our power, our principal attention will be employed in giving the ſame account adequately corrected.

The part of his Comparative View here conſidered, occupies the firſt ſection of Mr. M.'s pamphlet, and part of the ſixth. Here then, firſt, we condemn his plan, or mode of ſtatement, as illegitimate. A juſt comparative view of our finances, at the beginning and end of any given period, muſt contain every thing relating to the hiſtory of the public debt during the term; and the variation of the charges, on account thereof, both in nature and amount: and this will conſiſt of four parts. 1, A ſtate of the initial debt; 2, the ſum of all the new debts contracted; 3, that of old and new debts paid off; and, 4, the amount of the aſſets of the ſtate, if it poſſeſſes any, for the diſcharge thereof, both at the beginning and end of the period, and an account of their variations: and this muſt conclude with a general balance. Such alone is the proper mode of giving a juſt account of the circumſtances of an individual, or the finances of a ſtate; the latter of which, Mr. M. in his very title, profeſſes to perform: and when the third and fourth branches of ſuch an account are great with reſpect to the two former, and are not brought forward in balance againſt them; but, on the contrary, if not capable of being entirely concealed, are kept out of ſight as much as poſſible, the fallacy of the impreſſion to which ſuch a compariſon may give birth is great; and its conſequences, if it were to become widely diſſeminated, of the worſt kind. Thus however it is, that Mr. Morgan has thought proper to treat the two latter articles or credits of the exchequer; and in his concluſive view of the whole tract, we find him betrayed into an aſſertion, which of arithmetical neceſſity denies the exiſtence of the third, or of the redemption of any part of the debt by the ſinking fund. We judge it of public importance enough, in order to do away the effect of this error, to endeavour to give a balance of the debt in the form deſcribed above; and to add ſome obſervations on what this writer has ſaid on the ſinking-fund: but to do this, it is neceſſary to enter into ſome preliminaries, in a form rather unaccuſtomed to us.

The annual payments of a ſtate, on account of money borrowed, are either permanent as of intereſt, where the repayment of the advance is not exigible; or, 2dly, terminating either at a period certain, as annuities for years; or contingent, as thoſe for lives. The nature of theſe terminating payments, and the mode of charging them in the public accounts, are firſt to be examined.

In

In what is immediately to follow, we ſpeak of annuities for years only. Different modes have been adopted, at different periods, for bringing them to account. In the ſtatements of the debt, for a conſiderable number of years after 1750, the ſum borrowed upon each of them was entered as a part of the capital of the debt, and the total annuity as intereſt payable thereon. Of this, we have an example in every yearly account of Poſtlethwaite's Hiſtory of the Debt. Dr. Price was the firſt, we believe, who attempted an alteration in this mode, in which he is here followed by Mr. Morgan; they inſert in the capital of the debt the preſent value only of the remaining term of the annuity, retaining the total annual payment in the column of intereſt due*; yet, down to the year 1783, the ancient mode was ſo far followed in the exchequer accounts, as to charge the original capitals of one part of the annuities for years and lives†, while no ſuch entry was made in reſpect of others; for which difference certain grounds were alledged by office: but in that year the commiſſioners for ſtating the public accounts laid it down univerſally, that the ſum advanced for no terminating annuity, nor any part thereof, forms a part of the principal of the debt, or ſhould be entered as ſuch‡; and, we believe, with the recent variation of Dr. Price in contemplation. They alſo drew up a ſtate of the debt ſo modelled§: and the form thus introduced was adopted by the exchequer, as appears from the Report of the Select Committee of Finance, in March, 1797‖.

The commiſſion for public accounts, eſtabliſhed by Lord North, effected many important improvements in their form, and the collection and expenditure of the revenue; but, having paid this juſt acknowledgment to thoſe who acted under it with ſo much utility to the ſtate, we with leſs reluctance advance the opinion, that in a ſingle inſtance, where they found an error in an eſtabliſhed form, they failed in aſſigning the proper correction to it: and, after this, we very readily add, that the alteration thereof introduced by Dr. P. and here followed by Mr. Morgan, is, *as far as it goes*, a legitimate and juſt cor-

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* See Additional Obſervations, p. 112.

† Eleventh Report of Commiſſioners of Public Accounts, App. No. 21, pp. 593, 595.

‡ Eleventh Report, v. 2. p. 136.

§ Ditto, p. 143, and App. No. 33.

‖ Rep. 1ſt, App. A, 1.

rection; it being first admitted, that the rate of interest at which they value these annuities is justly assumed*.

This may be proved from the very nature of an annuity for years, granted for an advance either to the state, or to an individual; and this we shall do by an arithmetical induction, for the purpose of avoiding the process by symbols, which, though a better mode, is less generally understood. Let it therefore be now supposed, that the state wants the small loan of 353,552l. (a sum, chosen to render what is laid down above, and a further point to be demonstrated, evident by inspection) and for this, that it is agreed to give an annuity for sixty years, to be computed at the interest of 5 per cent. Its value will be 18,9292 years purchase, and its amount 18,677l. 12s.

Here the interest of the loan, at the end of the year, at 5 per cent. is 17,677l. 12s. and the excess of the annuity above this sum (1000l.) has a proper function to perform; and that is, to reduce the initial capital, by its own amount, at the end of the year: and it is, in reality, the first of a series of sixty increasing annual instalments, the sum of all which are equal to that capital; the nature of which instalments must be laid open. The future term of the annuity now becomes fifty-nine years, and by the tables its value is decreased to 18,8757 years purchase, or to 352,552l. that is, it is reduced 1000l. and the next year's interest of the capital, after the first decrement, is 17,627l. 12s. the difference between which and the second equal payment of the annuity is 1050l. the amount of the second instalment.

Thus it is evident that the instalment of the first year (1000l.) performs the functions of an equal sinking-fund of a 5 per cent. permanent capital, the amount of which is 353,552l. the advance for the annuity; for it reduces that of the capital of the annuity by 100l. and becomes augmented the next year by 50l. the interest of the sum so discharged, as in the case with the common fund: the present value of every annuity for years is therefore, in every year, a true outstanding capital, and should be so entered in the first column, or that of principal due, in the account of public debt. The interest of that present value, taken at a due rate, in the second; or that of unmixed interest, and the difference of such interest and the

* The mean rate of interest here assumed might be verified *for a given year:* but the operation is very complicated; and, we believe, has never been performed. We take that rate, 5 per cent. as assumed by Dr. P. and Mr. M. as sufficiently just, and shall adhere to it.

annuity,

annuity, in a third*; which ought always to be allotted to the component parts of the ſinking-fund. In a ſimilar mode it might be ſhown, that the like is true with reſpect to life-annuities.

As thoſe funds, during the continuance of every annuity, are applicable only to the reduction of their proper capitals, they will be henceforth called *attached*-funds†; to diſtinguiſh them from the common ſinking-fund, which being applicable, at the will of the ſtate, to the payment of any of the three great capitals, is called here the *free*-fund.

Points leſs clear than this, on other occaſions, we ſhould lay down with little or no illuſtration; but the mode of ſtatement here propoſed for conſideration, we have for years expected to ſee brought forward, with better recommendation than we can give it; we, therefore, could not avoid doing ſomething to make up part of this defect with which it comes forward: and although, in one part of it, the entry of the preſent values of annuities, with the capital of the debt, we have Dr. Price and his followers with us; we have the ſame parties, the anſwerers of Mr. Morgan, and reports of the graveſt authority, againſt us; as to the entire coincidence, annual inſtalments of annuities, and the annual payments of the ſinking-fund. The grounds on which the latter proceed, beſide that of conformity to precedents, the remaining part of which they cenſure, we know not; but when Dr. Price undertakes to prove, "that the invariable application of the fund, is a method of diſcharging the debt which on many occaſions is preferable to that of annuities"; among the ſundry advantages which he held the former to poſſeſs, he inſtances, as the moſt conſiderable, that it is annually increaſed at compound intereſt; thereby denying the ſame of the inſtalments of the latter: the latent ſinking-fund, exiſting in that compound payment an annuity, evidently had eſcaped his attention. It would have been before-hand difficult to conceive, that he ſhould not recognize an object to

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* The contract rate; that really obtained by the creditor: if that be at $4\frac{1}{2}$ per cent. the preſent value is a true $4\frac{1}{2}$ per cent. capital; if at $5\frac{1}{2}$, a capital of that rate. The termination of many different annuities at one period, as Jan. 1860, does not make them arithmetically a ſingle capital. Their ſelling values differ from their capitals, in the ſame mode as the market value of ſtock differs from its capital. The rate of contract or real intereſt being conſtant, its average for annuities, having the ſame term to run, is conſtant, as taken here with Dr. P. and Mr. M. It varies not with market intereſt.

† On attached funds, more may be found in our Review for March, 1797, pp. 291–2.

which

which he was ſo juſtly and ſo ſtrongly attached, under a veil more than ſemi-tranſparent.

Every thing ſaid above may be legitimately inferred, from the arithmetical proceſſes uſed by Mr. Baron Maſeres, in the compariſon of the firſt and third modes propoſed by him for diſcharging the public debt. To us it ſeems impoſſible to read that full compariſon, made as clear to the numbers intereſted in it as ſuch a ſubject can be rendered, without perceiving that he had the doctrine of Price above cenſured, and its conſequences, in his eye; and that he was refuting it. The ſame object appears alſo in what he has written further, on the payment of debt by life-annuities.

After this long but neceſſary introduction, we come to the firſt of the two capital diviſions of Mr. Morgan's Comparative View; his ſtatement of the debt at the beginning of Mr. Pitt's adminiſtration. He compriſes this in ſeven articles. Of theſe we ſhall ſhow, in the margin, that three only are correct; that he here neglects the beſt authorities, and errs in an unprecedented manner in tranſcribing from thoſe which he follows*.

Adopting

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* Mr. M.'s account, Art. 1. "Exchequer annuities for 8 and 22 years, 131,202l. improperly joined in a ſingle article, their future terms being ſo different. Thoſe terms are taken from Dr. Price's account for the preceding year, and ſhould have been reduced one year each. This error he repeats in the ſecond and the third lines; but ſo early after as the fourth and fifth he recognizes it, but does not correct it in the three firſt. The ſecond article is an "annuity of 25,000l. for ten years". This is the whole, not the future term: here he varies from *his own better form*, adhered to by him in all the others. That future term, following the original before him, Dr. Price, he ought to have taken at three years, not four; true duration, 3¼ years. The third article of the account, "82,317l. life-annuities, taken at 10. purchaſe." Here are three errors; for this is a literal tranſcript of Dr. Price's account of the year before: from that amount, therefore, by Du Parceux's table, Mr. M. ought to have ſubtracted 12-514ths; and the valuation of the remainder had fallen below ten years. The third error is neglecting here to follow the moſt approved authority. In December, 1783, the Commiſſioners of public accounts, furniſhed with the beſt documents, ſet themſelves expreſsly to draw up a ſtate of the public debts in an improved accurate manner. We regard this piece as the moſt finiſhed account we poſſeſs, for any one year. They make the amount of theſe annuities, including a tontine of 540l. a year, 79,803l. The fourth article is correct—the long-annuities. The fifth, "bank-annuities for twenty-four years," 404,332l. is erroneous, being by the ſtandard account 409,650l. The capital of the 3 per cents. is alſo ſtated, in that report, at 181,613,254l. agreeing

Adopting therefore ſuch alterations in this part of Mr. Morgan's account as we have above given authorities for, we ſhall proceed to reſtate it, following the mode with reſpect to annuities given above, here and throughout theſe remarks, valuing them with him at 5 per cent. Thus the funded debt of December, 1783, will ſtand thus:

Table I.

Charges.	Set.	Years mean.	Capital £.	Intereſt.	Attached Fund.	Total Payment.
For terms certain	1	3¼	73,000	3,650	21,350	25,000
	2	7	317,206	15,860	39,020	54,880
	3	*21	978,458	48,922	27,401	76,323
	4	24	5,653,170	282,658	126,992	409,650
	5	76	12,945,562	647,278	16,597	663,875
Lives.....	6	†Ages 57	778,079	38,904	40,899	79,803
Annuities....			20,745,475	1,037,272	272,259	1,309,531
Permanent...		3 per cents	181,613,254	5,448,397	no fund	5,448,397
		4 ditto	29,750,000	1,190,000	no fund	1,190,000
			232,108,729	7,675,669	272,259	7,947,928

We next give an account of the effect of the aggregate of theſe attached funds; the exiſtence and operation of which are

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agreeing with Dr. P.'s own account, in his ſtate of the debt, publiſhed May, 1783. In Mr. Morgan's tract its amount is 181,611,254*l.* but on this head he is not taxable with direct error. We have met with proofs of the exiſtence of a recent official paper, from the report, which led Mr. M. into this variation: he, in his own right, prefers the one; we the other. We think the total of this amounts to ſeven errors, in matter or principle, and two in form, in an account of ſeven articles. Their balance, however, we readily add, has no weight either in crimination or defence. Since this note was drawn up, we recollected that Dr. Price had ſaid ſomething about this account of the Commiſſioners. We find him conſidering it as we do; a ſtandard to correct other accounts by it. (Poſt. to State of Debts, p. 3-4.) This enabled him to give his laſt correction to his many ſtatements of the public accounts. All the corrections we have ſtated above from the report are to be proved by it; and we found, with great ſatisfaction, that the total permanent capital, and total payment for debt (differing from Mr. Morgan's) are the ſame as thoſe in the table, the laſt places of figures varying by a unit in each only. If Mr. M. the editor of his works, had ſeen this, it would have ſaved him many errors. It would alſo have ſaved us much trouble, if we had recollected it ſooner.

* Of ſundry terms; the mean fixed very well by Price.

† Year before 56 deducible from Price, value by Maſere's Tables from Du Parcieux, proper "for ſtate annuitants." Price's Additional Obſervations, pp. 2, 135.

little,

little, if at all, noticed, from this term to the end of December, 1801, or the laſt eighteen years: the utility of which, on the preſent ſubject, will ſhortly appear to demonſtrate itſelf. In that period, the firſt and ſecond ſets of annuities having fallen in, with part of the ſixth, or the life-annuities, the ſubſequent account for theſe varying in form, from that of thoſe ſtill outſtanding, muſt be given ſeparately. Thoſe attached funds continued increaſing yearly, until each had reduced its proper capital, and abſorbed its total intereſt; they afterwards became free funds, and were applied to reduce the permanent debt; and their operation is here ſuppoſed to have been confined to the 3l. per cent. ſtocks only: the average price of which, for the whole term, is taken ſo high as 75l. per cent*. The reduction ſo made by them, after they became free, it is evident, muſt be aſſigned to have a juſt view of the entire effect of the aggregate attached fund (exiſting as ſuch in December, 1783) to the preſent time.

Table II.

Annuities.	Yrs.	Firſt ſet.	Yrs	Second ſet.	Yrs	Sixth ſet on Lives.	Totals.
Fallen in, and become free in	3¼	25,000	7	54,880	18	†51,771	131,651
Increaſe by intereſt of 3 per cents redeemed ...	14¾	19,575	11	29,580	16	19,729	68,884
Totals and their aggregate..	18	44,575		84,460		71,500	200,535
Of proper capital paid off in	3¼	73,000	7	317,206	18	‡645,490	1,035,696
—3 per cents at 75l. after in	14¾	653,000	11	740,111	16	‡657,664	2,050,775
Totals and their aggregates	18	726,000		1,057,317		1,303,154	3,085,471

This auxiliary reſult is to be combined with a ſtate of the annuities of the firſt Table, not fallen in, for December, 1801; and the general conſequence of the compounded account ſhown.

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* Intereſt 4 per cent. This variation from the rate adopted 5l. diminiſhes the augmentation of the fund, when free; and its reduction of 3 per cents. and is unexceptionable on that ſide; it is admitted ad veritatem imitandam.

† Fallen-annuities for years 79,880l. total 123,477l. in 15 years (Mr. A.'s reſolutions) and for lives 43,597l. adding three years by Maſere's tables, fall 18 years, 51,771l.

‡ Fall laſt 16 years (i. e.) ſince we had a ſtand, 47,146l. by Halley's hyp 2,946l. a year. Its produce in money, at compound intereſt, 4 per cent. is the amount of 2,946l. for 16 years; added to its amount for 15 years, ditto 14, &c, &c. redeeming ſtock at 75l.

The

The first remaining set of annuities is the former third, these having no longer subequal terms of continuance, a future mean length of duration can no longer be assumed for them. This set comprised four divisions, or classes of annuities, of 30,400l. 23,254l. 7,776l. and 14,891l. respectively terminating in $1\frac{1}{4}$, $3\frac{1}{4}$, $4\frac{1}{4}$, and $5\frac{1}{2}$ years. The aggregate of their present value is given in the first line of the following Table; and proceeding with the remaining three sets as before, it exhibits the state of the annuities existing in 1783, and the *entire* operation of their funds, both in their free as well as in their attached state, for the whole 18 years, or period of comparison.

Table III.

Annuities.	Set.	Terms.	Capital £.	Interest.	Attached Funds.	Yearly Payments.
Remaining for years..	3	Various	203,104	10,149	66,172	76,321
	4	years 6	2,076,925	103,846	305,804	409,650
	5	58	12,494,127	624,706	39,169	663,875
Lives....	6	Age 75	132,859	6,626	21,403	28,032
†Amount, Dec. 1801..			14,906,655	745,330	432,548	1,177,878
Dec. 1783, Table I.			20,745,475	1,037,272	272,259	1,309,331
Difference of remaining annuities			(—)5,838,820	(—)291,942	(+)160,289	(—)131,653
†Discharge by, and amount of, funds become free, Table II.			(—)2,050,775	Funds become free	(+)200,535	(+)131,651
Sum of variations made			(—)7,889,595	(—)291,942	(+)360,824	±0
Balance of variations and Amounts, Dec. 1783			(+)12,855,880	(+)745,330	(+)633,083	1,309,331

The permanent capital having been diminished two millions by the attached funds now set free, and as they will continue the same operation, it is the same sufficiently nearly with respect to the general aggregate of all the capitals, as if they had left the permanent capital unreduced, and been employed in the discharge of their own, and continued so; we may take therefore the capital to be reduced by the mixed fund, 633,083l. at

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* Report 11 Commissioners, 1783, Appendix, No. 30, $1\frac{1}{4}$ years; but Committee of Finance, 1797, 3 years; former taken.

† In a general account of the debt for 1801, the sums in this line must continue in charge, with respect to these annuities; and 2,050,000l. the diminution of permanent capital be joined to the other payments of the free fund; to the sum of which 200,535l. placed properly here, must be added.

12,855,880l.

12,855,880l. only; and here, proceeding in *the mode originally laid down by us*, and now coming into uſe, to compare the ſum of the attached funds of the annuities not yet fallen in, with their capitals, we ſhall find that in 1783 the former was 1-76th, and in 1801 leſs than 1-35th of the latter; but that the amount to which all the attached funds, exiſting as ſuch in 1783, are now augmented 633,083l. is the twenty-firſt part of the capital 12,855,880l.

Before we ſpeak further of this mixed fund, it muſt be obſerved of ſinking-funds in general, that they are in their origin either in a certain ſenſe gratuitous, or onerous, or mixed. If a new fund be obtained without an actual addition to the exiſting burthen of the nation, it is gratuitous, in a fair though not the higheſt ſenſe of the term. When it is generated or augmented by annuities fallen in, or by increaſe of the revenue without new taxes; where the ſtate ſhares a part only of a new influx of wealth to the contributors to the revenue, whoſe burthens are at the ſame inſtant lightened by the remaining part thereof, ſuch an acquiſition is gratuitous. A fund alſo may be gratuitouſly augmented, but it cannot be generated by the intereſt of capital redeemed; and it was by a combination of theſe three modes *ſolely*, that the fund we poſſeſſed down to 1793 was formed.

A fund is onerous in its origin, when it is formed only by new taxes impoſed, with no preſent counterbalance to their effect wrought by it; ſuch in fact were the initial attached funds of the annuities conſidered above, although now not forming a very important part of their improved value; and ſuch a free fund, compoſed of new taxes laid during a war, will at its firſt inſtitution be. But if a conſiderable and effective fund were in exiſtence at its commencement, the amount of which was annually augmented by taxes, the price of ſtock being continually ſupported by its continually increaſing amount, the taxes for the intereſt of the loan would be leſs; and a part of the new impoſition for the fund, equal to that diminution of intereſt to the creditors, although apparently onerous, would really be gratuitous: and even in the writings of Dr. Price, as perhaps will be ſeen hereafter, we find proofs that this diminution may be of a magnitude of the firſt importance; it may in effect be a large part of, be equal to, or finally exceed, the tax granted in addition to the fund; and their difference come to be a ſmall addition of burthen only, or a poſitive gain. Theſe principles we lay down here, as throwing conſiderable light on what is immediately to follow; and of which probably, before we diſmiſs this article, we may give an illuſtration in practice.

But

But a ſinking fund, be it of either of theſe deſcriptions, or any how mixed of both, is rightly conceived and ſpoken of, as an article on the credit ſide of the exchequer of an indebted nation; in all reſpects, it is regarded and argued upon as an OFF-SETT *againſt the debt:* and it cannot be denied, that when a ſtate, after providing for its intereſt, has legally, and in the moſt binding manner, made over to certain truſtees a portion of its annual income for the diſcharge of the capital, that annuity ſo made over becomes a national aſſet; and the circumſtances of ſuch a nation, like thoſe of an individual, are to be determined by the balance of the amount of its debts, and the value of its aſſets in the market; theſe balances, with reſpect to the annuities and the preſent amount of their attached funds, exiſting as ſuch in 1783, at the termination of the years 1783 and 1801, are ſeen in the following Table.

Table IV.

End of years	1783.	1801.
Aſſets, perpetual income of	272,259	633,083
Value at 5 per cent.	5,445,180	12,661,660
Capital undiſcharged thereby	20,745,475	12,855,880
Balance of preſent value of debts and aſſets	15,300,295	194,220

As we ſhall preſently have to draw a compariſon of far greater importance, from a proceſs founded on the ſame principles, in further confirmation of its legitimacy, we add, that the mixed fund, 633,000l. even if its entire amount had been attached, muſt have had a real value; and that value, *cæteris paribus*, could have been no other than that of an equal free fund, or, which is the ſame thing as to this purpoſe, of any equal diſpoſeable income of the ſtate, which it ſhall chooſe to alienate to a body of purchaſers, on condition that they ſhall deliver up ſtock to the commiſſioners, of the ſame preſent value in the market. We have actually ſeen this principle carried into practice on a very large ſcale; a portion of the land-tax rendered perpetual, has been ſold to the contributors and others for a capital of 16,083,000l. extinguiſhing, and admitted to have extinguiſhed, a capital to that amount, by both parties in Parliament: and if the money-price thereof had been paid to the commiſſioners, and they had purchaſed therewith ſtock to the ſame amount, this would have been the caſe ſuppoſed in the balances above given. This fund is moreover, in the above operation, taken to be applied to the redemption of a capital at 5 per cent. thereby leaving a remaining adverſe balance, relatively indeed very minute, 194,220l. only; but being conſidered as a ſaleable ſtate perpetuity, it is evident alſo, that its ſelling value

value in the market is equal to that of an equal income in the 4 per cent. ſtocks, actually irreducible, whatever the price of the ſtock at the time may be; and therefore its ſelling price would redeem twenty-five times its amount, or 15,827,075l. or 2,971,195l. more than its proper outſtanding capital; admitting that the prices of the different ſtocks are proportional to their nominal rate of intereſt: and it would ſo redeem 21,102,766l. in the 3 per cent. ſtocks, or 33½ times its amount, exceeding its proper capital 8,246,886l.* The balance given above, although evidently part of the compariſon of the debt of 1783 and 1801, is paſſed over by Mr. Morgan.

In the hiſtory of the debt during the whole term, and the variations it underwent, a place ought likewiſe to have been found by him, for the important change adopted from the very beginning of laſt war, with reſpect to annuities for years. Over and above the intereſt of the attached fund, joined in one payment with the intereſt of the capital, a ſecond was added proportioned to the latter, not indeed to be applied to its reduction, but to that of the permanent debt, whence two funds were provided on occaſion of the ſame advance. We have called the firſt the attached; the ſecond, becauſe we ſhall have again to mention it in contradiſtinction to the other, may be named the addititious fund. It was thus theſe grants, in name long, became in effect ſhort, annuities; for, although there will remain a capital due on them, to the end of their terms, their addititious funds will, in a ſhorter period, have reduced another exceeding that remainder.

We ſhall illuſtrate this, by the example of an annuity of 50,000l. for 60 years, computed as before at 5 per cent. its capital will be 946,460l. its intereſt 47,323l. the attached fund 2,677l. its addititious fund 1 per cent. upon the capital 9,464l. and the ſum of both 12,141l. which would redeem the aſſigned capital in the 5 per cents. at par, in about 32½ years; but a much greater portion of the debt, in the ſame time, in any other ſtock; therefore the inſtitution of this addititious fund, effectually changes long into ſhort annuities. If the intereſt had been higher, the term would have been ſhorter; but this would have been of no advantage to the ſtate.

(To be continued.)

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* Some perſons may haſtily infer from this, that even where there exiſts a free fund faithfully applied, it is not diſadvantageous to raiſe money on annuities for years: no ſuch conſequences can be drawn from what is above ſtated.

ART.

ART. XI. *Q. Horatius Flaccus, cum locis quibuſdam e Græcis Scriptoribus collatus, quæ critici in commentariis ſuis nondum animadverterunt. Accedit index perpetuus ad auctores a Wagnero laudatos, nec non Odæ, O Fons, et Intermiſſa Venus, è Latino in Græcum converſæ. Auctore Stephano Weſton, S. T. B. R. SS. S. A. S. Editio altera.* 8vo. 149 pp. 4s. Payne. 1801.

THE efforts of the Latian Muſes being formed expreſsly and confeſſedly upon thoſe of their Grecian inſtructreſſes, no illuſtration can be more ſatisfactory than that which conſers the originals with the copies; and enable us with eaſe to examine and compare their ſimilarities or differences. This, ſays an eminent critic*, is "an exerciſe of much diverſified utility and delight. Firſt, that we may proceed rightly in our eſtimation of geniuſes, how much each produced from himſelf, how much he borrowed from others, how he employed what he took, either in poliſhing or adorning it. It is univerſally pleaſing; it improves and increaſes the elegance of the mind, and the ſenſe of beauty, truth, and ſublimity; the ſtores of mental treaſure are augmented by the compariſon of thoſe who have handled the ſame argument, whether one has imitated the other, or each has ſeparately followed the impulſe of his own genius."

The compariſon of Virgil, with the Greek authors whom he followed, was made by Fulvius Urſinus, in a book publiſhed originally in 1567; an improved edition of which (1747) with many additions by Valckenaer, is in the hands of every ſcholar. The collating of Horace, in a ſimilar manner, was not ſo eaſy, becauſe his originals, the Lyric and familiar poets of Greece, have had a leſs propitious fate, than the great models of Paſtoral, Didactic, and Epic compoſition. It was however at length performed, by a young German of the name of Henry Wagner, whoſe firſt offering to literature it was, and was publiſhed in 1770; a ſmaller volume of additions being ſubjoined in the following year.

Mr. Weſton, known from other publications as an elegant ſcholar, has here undertaken to make further additions to the collection of Wagner, whoſe citations, from the firſt publication and the ſupplementary work, he has placed in the form of references, under the text of his own tract. Theſe books of Wagner are, however, from what cauſe we know not, ſo diffi-

* Klotzius in Præfat. ad Wagnerum, p. iv.

cult to be procured in England, that in ſeveral months we have been unable to procure a copy, except by the indulgence of Mr. Weſton himſelf. This being the caſe, we cannot heſitate to ſay, that the ingenious author would have rendered a more acceptable ſervice to the learned world had he republiſhed Wagner's books, incorporating them regularly together, and ſubjoining his own additions in their proper places, with ſome mark of diſtinction to them. To this undertaking, not at all precluded by what he has already done, we ſtill exhort him; hoping to ſee, as the reſult of our advice, a volume worthy to accompany the joint labours of Urſinus and Valkenaer. This is the more deſirable, becauſe the additions of the preſent author are, after all his labour, rather too inconſiderable to form a ſeparate book; and the mere references copied from Wagner require a great library, and indefatigable diligence, to turn them to any real uſe.

Of imitations, properly ſo called, very few could remain for Mr. Weſton to collect, after the reſearches of Lambin, Klotzius, and the repeated efforts of Henry Wagner. He therefore takes profeſſedly a wider ſcope, and ſatisfies himſelf, in general, with ſhowing how the beſt Greek authors have expreſſed ſentiments ſimilar to thoſe of the Roman poet.

"Non ſequitur alteram ſemper alteram imitatam eſſe, neque hac mente ſemper comparationem Horatii cum Græcis inſtituerem, ſed ut monſtrarem etiam, quomodo eadem ſententia, ad exemplar antiquitatis, et pro dignitate optimorum auctorum, in diverſis linguis exprimi potuerit." P. vi.

Nor does he at preſent proceed beyond the Odes and Epodes in this examination, but promiſes, if the public, or rather the bookſellers, ſhould favour the deſign, to go through the remaining writings of his author: "poſtea *ſi columnis placuerit*, uſque ad finem Artis Poeticæ progreſſurus." But this we again exhort him to do, by means of the beſt and moſt uſeful vehicle, a new edition of Wagner.

In his Preface, however, Mr. W. notices a few paſſages in the Satires and Epiſtles, and begins with thoſe much-diſputed words "Perfidus hic caupo", 1 Sat. 29; on which, to our aſtoniſhment, not a word is ſaid in the ſplendid London quarto edition, which we formerly examined. The attempt, however, of Mr. Weſton, to find the Lawyer of Markland in the *Caupo* of the poet's text is extremely unhappy: for, true as it is, that "caupo verborum", and λόγων κάπηλος, are uſed in Latin and Greek for mercenary orators, nothing whatever could excuſe the poet for uſing *Caupo*, ſingly and ſeparately, without

any ſuch reference, in the ſenſe of a Lawyer. The note, therefore, though learned, is abſolutely without uſe, as to the illuſtration of Horace; nor do we ſee why, in ſo familiar a ſtrain of compoſition, the poet ſhould not have introduced the tavern-keeper, as well as the other perſonages mentioned.

In the illuſtrations of the Odes, the firſt is from the Perſic, not the Greek; but it is curious to ſee the very near approach of two poets, who could not have had any communication. Horace ſays, that if Mæcenas will eſteem him a Lyric poet, he ſhall be elevated to the ſkies, "ſublimi feriam ſidera vertice." Ferduſi, the Perſian poet, with more gallantry, ſays that the kindneſs of his miſtreſs would raiſe him to the ſame elevation.

"Si una nocte poſſem in tuo gremio requieſcere
Excelſo capite cœlum ipſum ferirem."

Sir William Jones, who produced the paſſage of Ferduſi, does not appear to have recollected this paralleliſm of Horace, and therefore rather too harſhly accuſes his Perſian friend of turgidity: "grande eſt, et ſonorum; licet, ut verum fateamur, nimis turgidum." *Poes. Aſiat. p.* 115. An Aſiatic poet may ſurely be allowed the uſe of a figure, which the chaſte dignity of the Latian Muſe did not reject. Mr. W. does not confine himſelf rigorouſly either to Horace, or to the Greek authors who illuſtrate him.

In his ſecond note, apropos to Μυριέτης χρόνος, which is introduced only as being in the ſame epigram with two lines, which are thought to illuſtrate Horace, he not only cites Metaſtaſio, but tranſlates him into Engliſh.

A thouſand days in one I tell,
Abſent from my ſoul's delight:
When near my ſoul's delight I dwell,
Thouſands are a moment's flight*.

This verſion, however, exhibits an hyperbole far beyond the flight of Metaſtaſio, who only ſays, "days are moments in the preſence of the beloved object;" but that thouſands of days ſhould paſs as a moment, is not quite ſo credible; nor is the expreſſion very neat, which in the Italian it certainly is.

"Se lontan, ben mio, tu ſei,
Sono eterni i di per me:
Son momenti i giorni miei,
Idol mio, vicino a te."

Of theſe notes, in general it may be ſaid, that they are illuſtrations of Horace, and other authors, evincing ingenuity

* "Days are but a moment's flight" would be rather better. *Rev.*

and

and reading, but not always much to the purpoſe of any ſpecific plan. When the author proceeds to illuſtrate the Satires, we truſt he will not omit (as his predeceſſor Wagner has, in both his publications) to cite from the Anthologia the whole Epigram of Philodemus, which forms ſo important a comment on "Gallis hanc Philodemus ait," in 1 Sat. ii. 121.

In giving two Odes of Horace in Greek, Mr. W. has followed the example of ſome learned men in earlier times, who amuſed themſelves with this kind of exerciſe. It has been the fate of all modern compoſitions in the Greek language, when brought to the teſt of a ſevere criticiſm, to prove rather the imperfection than the ſucceſs even of the beſt attempts. We ſhall not undertake at preſent an examination of that nature; but even in the firſt ſtanza of the verſion of "O Fons Bandufiæ," L. 3. Od. 13, we cannot paſs uncenſured the uſe of αἶγα, in the feminine, to expreſs hœdum. ἔριφος was the proper word, but αἶξ, being either maſculine or feminine, might have been uſed. But, to ſay of a ſhe-goat,

—— καὶ ἐρᾷν βούλεται, ἢ μαχᾶν,

is altogether inconſiſtent. The females are not pugnacious; and, even among inferior animals, the office of that ſex is not ἐρᾶν, but ἐρασθαὶ, not to make love, but to be beloved.

If Mr. Weſton ſhould apply his learning and ingenuity, according to our advice, to the republication of Wagner with additions, we muſt preſs alſo another admonition upon him; that of attending much more carefully to the errors of the preſs than had been done in this publication. At its firſt appearances there were errors, even *in limine*, of the moſt glaring kind; and though the worſt of theſe have been noticed and removed, there is yet abundant reaſon to complain, that the printers have not been watched with that care, which is always neceſſary when learned languages are committed to the preſs.

ART. XII. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from our laſt, p. 194.)

SINCE our Review for February was printed, the hand of Death is ſaid to have terminated the worldly career of the author, whoſe elaborate, but no leſs impious work, we have ſo lately undertaken to refute. The event is awful. Whatever were his errors, whatever his offences, the account is cloſed; and ſtands referred to a Tribunal too tremendous to be lightly

mentioned. To errors once avowed, the human mind adheres with a pertinacity ſo ſtrange, that perhaps no arguments whatever could have produced remorſe in Dr. Geddes, for what he had thus dared to publiſh. Yet we lament that he cannot read, at leaſt, what may be urged againſt his moſt pernicious notions. The poiſon, however, remains; and, unleſs the antidote be provided, may continue to increaſe diſorders, already but too prevalent among mankind. We ſhall therefore complete our deſign: and ſhould we call one wanderer back from the precipice to which this author leads his readers; or prevent even a few ſound Chriſtians from perplexing themſelves with his dangerous annotations, we ſhall undoubtedly have performed a ſervice, which may conſole us, on reflection, for any labour we may undergo, or any obloquy we may encounter.

We proceed now to examine the Critical Remarks of Dr. Geddes, in the manner which was exemplified in the beginning of our preceding articles.

P. 9.—"*Created*, ברא. This word has, chiefly on the authority of Maimonides, been conſidered as implying what theologians call an abſolute creation out of nothing."] The ſingle authority of Maimonides would be greatly an overmatch for that of Dr. Geddes. But Maimonides is not ſingle. Aben Ezra, and other Jewiſh grammarians, concur with him. In the Hebrew language, we have three verbs, ברא, עשה, and יצר, each having its proper meaning; and though, in the negligence of common ſpeech, the adjacent words may ſometimes be uſed the one for the other, the extremes never can. ברא is properly to *create* in the higheſt ſenſe; to produce, out of nothing; the whole thing, both matter and form. יצר, is "to faſhion", in the loweſt ſenſe; to give external ſhape and figure. עשה is a word of a middle meaning between the other two; ſignifying properly to induce form (not external form, but the [illegible] of the thing) upon a præexiſting material. The peculiar force of the verb ברא ſeems to be put out of doubt by the uſe of it, Iſ. xlv. 7. In this text, Jehovah deſcribes himſelf as "he that faſhioned (יוצר) the Light; and created (ובורא) Darkneſs." Light was a mere formation out of the matter of the chaos previouſly formed. But חשך, which we render *darkneſs*, was evidently that matter in its firſt undigeſted, ſtagnant ſtate. That therefore was, ſtrictly ſpeaking, "created." Again, in the latter part of this ſame verſe, "making (עשה) Peace, and creating (בורא) Evil." Peace is a thing of order and arrangement. But Evil conſiſts in the want of order and arrangement, and in the want of a direction of every thing to its proper end. Of this, the God of Good and Order is indeed the Creator

Creator (producing the material of which it is made) but he is not the formal cauſe. In Gen. i. 21, and thrice in the 27th verſe, the word ברא is uſed, when, if the difference we here have noted between the words be real, עשה might ſeem more proper. But although the materials out of which whales and men were made, were indeed in exiſtence at the time to which theſe texts immediately relate, yet if theſe materials were, as we aſſert, the production of a creative power, the word ברא is not uſed altogether improperly, nor probably without deſign. Some account for the uſe of ברא in another way. They ſay that the materials, out of which animals and men were made, are quite different from any of the elements of the material world, and were *created* at the very times to which theſe texts aſſign the creation of whales and man reſpectively. With reſpect to the materials of the bodies, either of men or brutes, this cannot be admitted. But in the fabric of man, or even of an animal, the ſoul being conſidered as an integrant part of the entire thing, it may.

In reaſoning upon the expreſſions in Iſ. xlv. 7, we take the word חשך as ſignifying, both in this text, and in Gen. i, 2, not common darkneſs, but the matter of a fluid in a ſtate of perfect torpidity and ſtagnation; deriving the noun from the verb חשך, "to reſtrain." The Maſoretes we know make two roots, חשך, "to be dark," and חשך, "to reſtrain;" but we believe the diſtinction to be all their own. In Gen. i. 2, if חשך is to be underſtood of common darkneſs *(privation mere of light, and abſent day)* this, before light was, muſt have been as much in one place as another; and why does the ſacred hiſtorian aſſign the ſurface as its place? Add to this, that the next thing we hear of is the production of motion; before which, all muſt have been ſtill and ſtagnant.

In Iſaiah, if חשך be not ſome ſubſtance, God deſcribes himſelf as making a non-entity; which is equally abſurd, whether the making be underſtood of creation in the higheſt ſenſe, or only of the ſuperinducement of form, or of the giving of external figure.

With reſpect to the text in Geneſis, it may be objected to us, that ſtagnation was as much every where before the production of motion, as darkneſs was every where before the production of light. The objection is of ſome weight, though not unanſwerable; but it applies not to the paſſage in Iſaiah.

Ibid.—"God is afterwards ſaid to have *created* man, not out of nothing, but out of *the duſt*," &c.] A moſt audacious, and it muſt be a wilful, miſrepreſentation. The word, in the place cited, is יצר, which no tranſlator, ancient or modern, before Dr. Geddes, had dared to render "*created*."

Ibid.

Ibid.—"Whereas *deviſe* would have been equally proper in all the three places."] That is, from a *lax* uſe of the word, in paſſages which have no reference to the Creation of the world, we are to infer its *proper* ſenſe, in paſſages where the Creation is immediately in queſtion!

Ibid.—"It is my belief, that the more ancient Jews held nearly the ſame opinions, on this point, as the Pythagoreans and elder Platoniſts."] Who were theſe more ancient Jews, and where did Dr. G. find their opinions reported? The mother of the ſeven brethren differed from them, 2 Macc. vii. 28.

P. 10.—"οὐκ ὄν, or μὴ ὄν, is nothing elſe than unfaſhioned matter."] μὴ ὄν is not, in the language of the Platoniſts, unfaſhioned matter. It is faſhioned matter, which, being already ſomething, is μὴ ὄν with reſpect to a faſhion which it has not yet taken. This was a phraſe of the Sophiſts, rather than of the Platoniſts; or rather it was a phraſe of a plain meaning, abuſed to the purpoſes of ſophiſtry. The Sophiſts proved paradoxes, or rather downright contradictions, by applying to things which were not, in a certain reſpect only, the phraſe of μὴ ὄντα, as if it implied abſolute *non-entity:* and this ſophiſm, Plato was the firſt to expoſe. But why muſt the writer of the ſecond Book of Maccabees be ſuppoſed to uſe the language of the Greek Sophiſts? Is it not more reaſonable to ſuppoſe, that he uſes his words in the ſenſe which they would convey to plain men?

P. 11.—"Two things have been clearly ſhewn," &c.] The firſt of the two has been aſſerted, not proved; the ſecond again is moſt daringly aſſerted, in oppoſition to the moſt learned of the Jewiſh grammarians, without any proofs.

Ibid.—"Heavens, השמים, another plural," &c.] The heavens are plural, or Dual in the Hebrew, becauſe there are *two* hemiſpheres.

P. 12.—"And a mighty wind overſweeping," &c.] We would not too confidently aſſert, that רוח אלהים in this paſſage ſignifies the Holy Ghoſt himſelf, becauſe we know that men of great learning and piety have been of the contrary opinion; but yet we find it difficult to make ſenſe of the paſſage taking it otherwiſe. As for Dr. Geddes's "*overſweeping wind*," whence, or how ſhall we raiſe it? Wind is a ſtream of air ſetting in ſome certain direction; or, in the caſe of eddies and whirlwinds, a maſs of air turning on an axis. Air, therefore, is the matter of wind, and motion is its form. Now, at the time of Dr. Geddes's imaginary wind, there was no air; but what lay buried in the general maſs of the chaos, dead and torpid. Who raiſed it out of that maſs, to act upon the ſurface? And, when it was brought to the ſurface, who gave it motion?

motion? The anſwer, from any but a philoſopher of the French ſchool, muſt be God. If God, then the Spirit of God. For the Holy Spirit is that perſon, who is the agent in all immediate actions of God upon external things. Thus, whether Dr. Geddes will or no, the Holy Spirit muſt be introduced to raiſe his "mighty overſweeping wind;" for, at the period to which this relates, no wind could be raiſed without him.

The ſame objection, or nearly the ſame, will lie againſt every interpretation, that takes רוח אלהים for any material force. The Hutchinſonians expound the רוח אלהים in this paſſage, of *their* elementary Spirit; but this Spirit of the Hutchinſonians (upon their own principles) is nothing but חשך, thrown into motion by the power of God. God therefore muſt have acted upon the ſtagnant matter of the chaos, before this elementary Spirit could exiſt: and much the ſame objection lies againſt this interpretation, as againſt that of Dr. Geddes. According to either, the firſt action of Divine power upon created matter is implied in this paſſage, not explicitly mentioned. But take רוח אלהים in its proper ſenſe, of *the Holy Spirit of God*, and then we have in this paſſage, what we ſhould expect to find in a true Hiſtory of the Creation, explicit mention of that firſt act of God upon matter; and we are told what it was: namely, the production of motion in the torpid, inert maſs. For thus the Hebrew ſhould be rendered, "and *the Spirit of God* raiſed a tremulous motion on the ſurface of the waters." In the preceding verſe, we are told, that the ſurface of the abyſs was ſtagnant; then the Spirit of God cauſes a "motion" on that ſtagnant ſurface: and this was the firſt ſtep in the inducement of form. For by this motion the general form of fluidity is brought upon the chaos, which immediately takes the name of מים, "waters," and loſes that of תהום, "the abyſs." Obſerve alſo the great importance of this fact; which is ſuch as to demand an expreſs, not barely an implied, notification of it. It overthrows the Atheiſtical ſcheme of producing the world by the fortuitous concourſe of atoms. For there could be no concourſe, while the atoms all lay ſtill: and, according to Moſes, they all lay perfectly ſtill, till *the Spirit of God* moved them.

It is very remarkable that Dr. Geddes, producing Ariſtotle's explanation of the word πνεῦμα, to prove that it ſignifies wind; has taken no notice of that part of Ariſtotle's explanation of the word, which, to a divine, might ſeem of the moſt importance. Having ſaid that "wind is ſometimes called πνεῦμα," Ariſtotle adds, that the ſame word, πνεῦμα, is uſed alſo in another ſenſe; "namely, for that ſubſtance, which, in plants and animals, is the principle of life and fecundity, and pervades all things." The principle of life and fecundity, which not only

is in plants and animals, but pervades all things, is clearly a description of the Spirit of God, according to the corrupt notions, which the Heathen philosophers entertained of that divine person, making him the soul of the world. For that divine person, the word πνεῦμα, according to Aristotle, is a name in Greek. All the author's reasoning, therefore, built upon the word πνεῦμα of the LXX. as derived from πνέω, is overthrown by these few plain words of his own witness, Aristotle.

Aristotle's observation may be extended perhaps to all languages. In all at least that we recollect, the principle of intelligence, life, and fecundity, in created things, and the analogous principle in the divine nature itself, the Lord and Giver of Life, is expressed by words which literally render *wind*, *breath*, *air*. The reason is obvious. The air, being imperceptible, or nearly so, by the sight, touch, or any of the senses, is an apt image of the invisible, intangible, immaterial principle. Besides this, the air διὰ πάντων διήκει. It insinuates itself between the smallest sensible parts of all bodies, and is active every where by its pressure, or by its elasticity. Hence it is an apt image of that which is every where present, though not corporeally, and every where active.

P. 13.—"רוח אלהים is, literally, the breath of God, i. e. a great wind."] Observe that in all the passages, where רוח connected with אלהים, is used to signify "a wind," or any material agent; it is either the object of a verb transitive, or its sense is clearly ascertained by the context. Here it is mentioned as an agent, without any thing in the context to lead to the notion of a material agent. Quite the contrary.

P. 14.—"Shall the panic dread of *innovation* prevent us from attempts at meliorating either our *language* or our *government?*"] Observe how heterodoxy and Jacobinism always go hand in hand. The remark that introduces this question, so far as it is grammatical, is frivolous and foolish.

Ibid.—"This was the first step to recover the earth from its desolate condition." Not so. The first step was the production of motion.

Ibid.—"So as to admit the clear and uninterrupted vision of the celestial luminaries."] Moses's narrative, in every particular, gives the lie to some favourite principle of the Materialists. The Materialists (and all the ancient idolaters were such) referred every thing to the influences of the celestial luminaries, and principally to that of the sun, as chief. So far is this from the truth, says the Mosaic History, that light itself is not originally an emanation from the sun. Light was three days older than the sun, or any of the luminaries. No such thing, says Dr. Geddes. When Moses writes, that "God said, let light

light be, and light was;" he only tells us, in a highly adorned poetical ſtyle, that the rays of the ſun began to penetrate the earth's denſe atmoſphere, and ſhed a glimmering light over the ſurface of the globe. On the fourth day, you will find him appearing (ſee p. 18) in all his glory,

> Looking from his ſole dominion, like the God
> Of this new world.

Becauſe the atmoſphere, by the influence of this ſame ſun, will then be ſufficiently purified, for the diſc itſelf to be viſible. Moſes indeed will tell you, that the ſun and the other luminaries were then firſt created; but this is another of his bold poetical flights, or beautiful fictions. The Creation was nothing more than the repair of a ruined planet. The ſun had never been involved in that ruin; but indeed was ſhining, though not viſible on account of the ſemi-opacity of the earth's atmoſphere, at the time when Moſes ſays, "Light was" by virtue of the Divine command. Pious attempt of a commentator on the Scriptures, to reſtore the ſun to the empire of this nether world!

P. 16.—"And there was evening and morning," &c.] The literal rendering of the Hebrew is certainly this, "and there was evening, and there was morning, one day;" and again, "and there was evening, and there was morning, a ſecond day." Thus the ſacred hiſtorian counts off each day, as it paſſes away. We are inclined to agree with Dr. G. that the morning is to be underſtood of the morning finiſhing one νυχθήμερον, and beginning the next. Moſes, v. 1, relates the creation of the heavens and the earth; v. 2, the production of motion; v. 3, the creation of light; v. 4, the dividing of light from darkneſs; v. 5, the giving of diſtinct names to each: then he adds, "there was evening," &c. i. e. after all this, "there was," &c. The like remark will apply to the other days.

P. 18.—"Herbs and trees with inherent powers to reproduce themſelves."] But why is the very important remark omitted, that theſe herbs and trees were made on the third day, before there was ſun, or moon, or any of the celeſtial bodies, to ſhed either benign or noxious influence? Vegetable life, therefore, however it may now be ſuſtained and cheriſhed, was not originally produced by any of theſe influences, but by the immediate act of God.

Ibid.—"Notandum eſt enim verbum היה, ſi cum ל conſtruitur, plerumque deſtinationem rei alicujus ad aliquid deſignare, non ejus productionem," &c.] As it were on purpoſe to take off the effect of this remark of Roſenmuller, approved by Dr.

Dr. G. it is said expressly in the 16th verse, that God *made* the luminaries. The mass of the sun was perhaps formed by some consolidation of the light made on the first day.

P. 21.—"The best modern critical commentators."] The best only, because they agree with Dr. Geddes.

Ibid.—"As a critic I will only say, that the word עשה does not necessarily imply a plurality, any more than אלהים, בוראם, ארונם."] It is sufficient for us, that the verb *as much* implies plurality as these nouns.

P. 23.—"A common day, or ἡμερονύκτιον of twenty-four hours."] It is evident that the day, of the week of Creation, is a νυχθήμερον, or the entire time of the earth's revolution upon its axis. But if the diurnal motion was impressed by degrees, so as to be slow at first, and to be accelerated, till it attained a certain degree of velocity, at which it was to remain without further alteration, the two or three first days might be much longer than any since.

P. 26.—"I believe it (the Book of Genesis) to be a—philosophical fiction—dressed up in the garb of real history."] The Mosaic History of the Creation is the foundation of all revealed religion. To recal men from the worship of the creature, it was necessary to give them a true history of the Creation; in order to show, that neither the celestial bodies, nor the natural elements, have any powers but what the Creator has placed in them. That no one of these things has an independent existence, or an independent activity. Every particular in Moses's detail of the transaction, literally understood, tends to this end; to the contradiction of Materialism in every shape, and by consequence to the demolition of idolatry. But if this be a philosophical fiction, dressed up only in the garb of real history, Moses has laid the foundation of the true religion in a fable. For a fiction is not less fiction, because it is dignified with the epithet of philosophical. But we may add, that if the Mosaic History of the Creation be a fiction at all, it is mere fiction, without any connection with philosophy. For this History either teaches us, what in its plain meaning it seems to teach, or it teaches us nothing. If we are not to understand that "light was," by the virtue of the divine command, or will, that it should be, we are not informed by Moses how it was: and this is applicable to each distinct fact in the thread of the narration. If the whole be an allegory, it is an allegory to which we have no key, and we might have been as well without it.

P. 28.—"Spontaneous generation was most probably believed by them" (the Hebrews).] And this wise and pious commentator imagines that Moses, instead of contradicting, en-

encouraged that belief. On the contrary, the fecundity of the waters, and the earth, took place before the ſun had had time to warm the land.

Ibid.—" But could any motive be more powerful to recommend and enforce this wiſe, benevolent inſtitution (the ſabbath) than to make the Divinity himſelf obſerve it," &c.] So the obſervation of the ſabbath is founded on a mere fiction!

P. 30.—" The word אד——rendered a vapour or cloud, moſt erroneouſly—burſting of a watery cloud, or burſting forth of water from the earth—its literal and primitive meaning."] The 5th verſe aſſerts the creation of vegetables, previous to the means of their natural growth. The 6th deſcribes the ſtate of the earth, in the interval between the ſubſiding of the waters and the creation of man. A miſt was raiſed from the ſoaked earth by the warmth of the ſun.

There is ſomething ſpecious in the author's remarks upon the word אד, but not ſolid. 1. The verb יעלה, of which this noun is the ſubject, ſeems rather to deſcribe the gentle mounting of a miſt into the air, than the violent eruption of a flood, diſcharging itſelf upon the ſurface of the earth. 2. It is not true, that the ſuperficial waters of the chaos were produced by the burſting forth of a flood, or by cataracts from any watery cloud, covering the ſurface of dry land, previouſly formed. The progreſs of the buſineſs was the very reverſe: the waters of the ſurface exiſted firſt, being inveſted with the form of water by the Spirit of God impreſſing motion on the ſurface of the ſtagnant, but not ſolid, chaos. Some of theſe waters ſeem to have been carried up by the expanſion of the firmament on the ſecond day. The reſt remained upon the ſurface till the third day; when, by God's command, they ſubſided, and let the dry land appear. It was not, therefore, any eruption of internal waters that covered the previous exiſting ſurface of dry land; but the ſubſidence of the waters, previouſly formed, diſcovered the dry land, ſo late as the third day of the work: and this is an unanſwerable confutation of Dr. Geddes's interpretation.

P. 31.—" When he reſtraineth, or hath reſtrained, the drops of water," &c.] This we take, indeed, to be the true ſenſe of the verb יגרע, in this paſſage. But we would render the whole thus:

> When he reſtraineth the diſtillations of the waters,
> They ſhower down rain, in proportion to its exhalation.

i. e. When God reſtrains the deſcent of the waters, collected in the upper regions of the atmoſphere, in miſts and dews compoſed of minute inſenſible particles, then they ſhower down rain, in proportion to the quantity of water raiſed in exhalations;

tions: this I take to be the ſenſe of the paſſage. "Shower down" is the beſt expreſſion we can find, to render the force of יִרְוּ, which literally ſignifies the tranſmiſſion of a fluid through a ſieve; which the falling of rain, in a copious ſhower, evidently reſembles.

Ibid.—"Its exhalation."] Exhalation and rain reciprocate. It muſt be confeſſed, that the two texts, Gen. ii. 6, and Job xxxvi. 27, are the only paſſages, in which the word אד occurs in this ſenſe of a miſt, or exhalation.

P. 32.—"Is every Bible-narrative literally true?"] The queſtion is not, whether every Bible-narrative is literally true; but whether what is given as true hiſtory can be conſidered as fiction, without giving up the credit of the Bible.

But why do we believe in the Bible ſuch things, as we would not believe in any other book? Becauſe the Bible-hiſtory is a hiſtory *ſui generis*. A hiſtory of tranſactions, in which God was the immediate agent. See more on this ſubject in the notes upon the ſtory of Balaam.

P. 33.—"Difficulties that appear to me inſurmountable."] The author, therefore, admits not *any* truth in the Moſaic Hiſtory of the Creation, in whatever way expounded. The difficulties that attend this coſmogony, literally underſtood, he deems inſurmountable. No allegorical expoſition has been offered, with which he can be ſatisfied. He offers none of his own. He believes the whole narrative to be a mere poetical *Mythos*; i. e. a mere fable without meaning: and ſuch a fable as was fit only to be told to ſavages. Celſus, Porphyry, Julian, Voltaire, and Weiſhaupt, all held the Moſaic Hiſtory in no leſs eſtimation.

"——Every obſtacle will be removed."] That is, if we make the impious conceſſion, that the whole is a falſehood, we ſave ourſelves the trouble of maintaining its truth.

P. 34.—"No argument could be more cogent."] What is the cogency of an argument founded on a mere falſehood? Would the author ſay, that this is the whole cogency of inference from parables? It is not ſo. Parables conclude by analogy; and the inference is not the leſs juſt and forcible, that of the two caſes, compared in parabolic analogy, one is fictitious, the other real. Let the author ſhow, if he can, the analogy between the *fabled* formation (as he thinks it) of the woman out of the man, and the real manner of formation; and let him ſhow how the duties of the married ſtate, inferred from the fable, obtain by virtue of the analogy in the real caſe.

Ibid.—"This is preciſely the language of St. Paul."] But if the Moſaic Hiſtory of the formation of the firſt man and

woman

woman be a fiction, then the Apoſtle's language and his argument reſt on a fiction; the language is a cheat, and the argument good for nothing.

P. 35.—"Mythologiſts of all nations have acknowledged a golden age."] From the univerſality of the acknowledgment, better reaſoners than this infidel critic would conclude, there was ſomething of truth and reality at the bottom of the fable: and the believer might think he had found the reality in the Moſaic Paradiſe. No, ſays Dr. Geddes, this is itſelf no leſs a fable, than the fables that grew out of it.

Ibid.—"Is now I believe entirely given up."] We believe not. He ſpeaks of the ſyſtem ſupported by Wells, reſpecting the ſite of Paradiſe. But if the ſurface of our globe were as much changed, as ſome authors ſuppoſe, by the Deluge, it muſt be vain at preſent to ſeek the rivers of Paradiſe.

P. 39.—"This ſyſtem being now univerſally *ſcouted*."] i. e. By confident ignorance.

P. 40.—"But enough of topographical conjecture."] To the reader, who is acquainted with what has been written upon the ſite of Paradiſe, by Bochart, Huet, Calvin, and Vitringa, any detailed confutation of this ignorant pedant's fancies is unneceſſary; to others it would afford neither inſtruction nor amuſement.

Ibid.—"Why does our author (that is, Moſes) feign ſuch a prohibition?"] The prohibition is that of eating the forbidden fruit; and of all the imputations upon Moſes, as a vender of fictions, this is the moſt impious and daring.

P. 45.—"The devil, of whom there is not a ſingle ſentence," &c.] This applies only to the narrative in an inaccurate tranſlation. See our view of the three firſt Chapters.

Ibid.—"On thy belly thou ſhalt go," &c.] The tempter is addreſſed in the form he had aſſumed, and in which he is judged. The going upon the belly, and the eating of duſt, muſt be ſuch a going upon the belly, and ſuch an eating of duſt, as may belong to the condition of an intelligent and moral agent: that is, they are images of the degraded rank, and abridged enjoyments, of the apoſtate Spirit.

(To be continued.)

ART.

ART. XIII. *General Zoology, or Syſtematic Natural Hiſtory. By George Shaw, M. D. F. R. S. &c. With Plates, from the firſt Authorities, and moſt ſelect Specimens; engraved principally by Mr. Heath. Vol. II. in Two Parts;* 114 *Plates,* 1l. 11s. 6d. *and Vol. III. alſo in Two Parts,* 142 *Plates,* 2l. 12s. 6d. 8vo. Large Paper, or coloured Copies, proportionably more. Kearſley. 1801—1802.

OF the commencement of this valuable work, we gave an account, ſoon after the appearance of the firſt volume*, with ſome ſpecimens of its execution. As the ſecond volume only continued the ſubject begun in the firſt, and completed the hiſtory of Quadrupeds, we allowed it to give place to the preſſure of other works requiring notice; and waited for the further continuation of the deſign, preſenting a new diviſion of natural objects to the contemplation of the reader. That period is now come; and the AMPHIBIA, divided into 1, *Tortoiſes;* 2, *Frogs;* 3, *Lizards;* and, 4, *Serpents;* all having cold blood inſtead of warm, and in many other remarkable particulars differing from the *Mammalia*, offer a freſh attraction to liberal curioſity. Of this part of Natural Hiſtory it might have been ſaid, not long ago, that no collective work exiſted, either in French or Engliſh, in which it was detailed. In the former language, however, two works have lately been produced, profeſſing to treat of this claſs of creatures. Theſe are the large quartos of the Count de la Cepede, imitating the form and ſtyle of his predeceſſor, Buffon; but far below him in the important quality of accuracy: and the diminutive duodecimos of Sonnini and Latreille, in which the ſubjects are delineated on ſo ſmall a ſcale, that, even with the aid of colours, they are very unfit to convey any tolerable notion of the creatures repreſented. A complete hiſtory of Amphibia was therefore ſtill wanted; and Dr. Shaw has very ably ſupplied the deficiency.

We muſt not, however, altogether paſs by the ſecond volume. It begins with the order *Glires*, which is continued through the whole firſt Part of the volume. The ſecond Part begins with *Pecora;* to which, at p. 419, ſucceed *Belluæ;* and, at p. 471, *Cete*, or fiſh-formed *Mammalia*. The firſt of the *Glires* is the Porcupine; not claſſed with the Hedgehog†,

* See Brit. Crit. vol. xvi. p. 523.

† The *Hedgehog* forms a ſeparate genus, in the order *Feræ*. See vol. i. p. 542.

as a ſuperficial obſerver would expect, from its external coating, which however is common to a genus very diſtinct from both, the aculeated Ant-eater*. The order *Glires*, as it now ſtands, contains both ſeveral new genera, and ſome ſeparated from the genus *Mus* and others, for the ſake of diſtinctneſs. In Dr. Shaw's work, the genera in this order are thus arranged: 1. Porcupine. 2. Cavy. 3. Beaver. 4. Rat. 5. Marmot. 6. Squirrel. 7. Dormouſe. 8. Jerboa. 9. Hare. 10. Hyrax. In ſpeaking of the Porcupine, Dr. Sh. reduces the popular tale of ſhooting its quills, not to an abſolute nullity, but to the accidental effect of that violent concuſſion of the ſkin, which is common to dogs and other quadrupeds. For this, he has the authority of the French Academy. The genus *Cavy* contains animals that belong chiefly to warmer climates; the beſt known of which is the *Cavia Cobaya*, or Variegated Cavy†; commonly called *Guinea-Pig*, but abſurdly, being a native, not of Guinea, but of South America, and more eſpecially of Braſil. It is therefore neither a Pig, nor of Guinea; and a more complete miſnomer cannot be found. Of the Beavers there are only two ſpecies, the ſecond of which is a native of Chili, and much leſs known than the Canadian ſpecies. The genus *Mus* compriſes the various ſpecies of Rats and Mice, which are altogether very numerous; but the Dormouſe, for ſufficient reaſons, is not included among them. In treating of the Black Rat, Dr. S. mentions the expedient of frightening them from their haunts, by catching one, and turning it looſe with a bell faſtened to its neck. In illuſtration of this, he tells us, in a note, the following whimſical ſtory.

"A gentleman travelling through Mecklenburg, about thirty years ago, was witneſs to the following curious circumſtance in the poſt-houſe of New Stargard. After dinner the landlord placed on the floor a large diſh of ſoup, and gave a loud whiſtle. Immediately there came into the room a maſtiff, a fine Angora cat, an old raven, and a remarkably large rat, with a bell about its neck. The four animals went to the diſh, and without diſturbing each other fed together, after which the dog, cat, and rat lay before the fire, while the raven hopped about the room. The landlord, after accounting for the familiarity which exiſting among the animals, informed his gueſt that the rat was the moſt uſeful of the four, for the noiſe he made had completely freed the houſe from the rats and mice with which it was before infeſted." P. 53.

But a much more remarkable circumſtance is the migration of the Lemming Rat, which, as Dr. Shaw obſerves, have ren-

* See vol. i. p. 175. † The Reſtleſs Cavy, of Pennant.

dered

dered it celebrated in Natural Hiſtory. After deſcribing its form, which is alſo illuſtrated by a good plate, he thus deſcribes its migration.

"The natural or general reſidence of the Lemming is in the alpine or mountainous parts of Lapland and Norway, from which tracts, at particular but uncertain periods, it deſcends into the plains below, in immenſe troops, and by its incredible numbers becomes a temporary ſcourge to the country, devouring the grain and herbage, and committing devaſtations equal to thoſe cauſed by an army of locuſts. Theſe migrations of the Lemming ſeldom happen oftener than once in ten years, and in ſome diſtricts ſtill leſs frequently, and are ſuppoſed to ariſe from an unuſual multiplication of the animals in the mountainous parts they inhabit, together with a defect of food; and perhaps a kind of inſtinctive preſcience of unfavourable ſeaſons; and it is obſervable that their chief migrations are made in the autumn of ſuch years as are followed by a very ſevere winter. The inclination, or inſtinctive faculty, which endues them with one conſent to aſſemble from a whole region, collect themſelves into an army, and deſcend from the mountains into the neighbouring plains, in the form of a firm phalanx, moving on in a ſtraight line, reſolutely ſurmounting every obſtacle, and undiſmayed by every danger, cannot be contemplated without aſtoniſhment. All who have written on the ſubject agree that they proceed in a direct courſe, ſo that the ground along which they have paſſed appears at a diſtance as if it had been ploughed, the graſs being devoured to the very roots, in numerous ſtripes, or parallel paths, of one or two ſpans broad, and at the diſtance of ſome ells from each other. This army of mice moves chiefly by night, or early in the morning, devouring the herbage as it paſſes in ſuch a manner, that the ſurface appears as if burnt. No obſtacles which they happen to meet in their way have any effect in altering their route; neither fires, nor deep ravines, nor torrents, nor marſhes, or lakes: they proceed obſtinately in a ſtraight line; and hence it happens that many thouſands periſh in the waters, and are found dead by the ſhores. If a rick of hay or corn occurs in their paſſage, they eat through it; but if rocks intervene which they cannot paſs, they go round, and then reſume their former ſtraight direction. If diſturbed or purſued while ſwimming over a lake, and their phalanx ſeparated by oars or poles, they will not recede, but keep ſwimming directly on, and ſoon get into regular order again, and have even been ſometimes known to endeavour to board or paſs over a veſſel. On their paſſage over land, if attacked by men, they will raiſe themſelves up, uttering a kind of barking ſound, and fly at the legs of their invaders, and will faſten ſo fiercely at the end of a ſtick, as to ſuffer themſelves to be ſwung about before they will quit their hold; and are with great difficulty put to flight. It is ſaid that an inteſtine war ſometimes takes place in theſe armies during their migrations, and that the animals thus deſtroy each other. The major part, however, of theſe hoſts is deſtroyed by various enemies, and particularly by owls, hawks, and weeſels, excluſive of the numbers which periſh in the waters; ſo that but a ſmall number ſurvive to return, which they are ſometimes obſerved to do to their native mountains." P. 78.

A ſimilar

A similar account is given of the Œconomic Rat, at p. 86.

The genus *Arctomys*, or Marmot, produces nothing that is very remarkable, and contains only nine species. The genus *Squirrel*, or Sciurus, affords a remarkable proof of the industry and success of the later naturalists; for instead of eleven species, which were all that appeared even in the twelfth edition of Linnæus's *Systema Naturæ*, Dr. S. enumerates and describes twenty-eight. The *Dormouse* genus, originally the true *Glires*, has now the generic name of *Myoxus*. It consists at present of only seven species, and of these the *Chrysurus*, or gilt-tailed Dormouse, has been placed by one author among the Porcupines. To this arrangement of it, even the present author seems a little inclined, from considering the very singular hairs or quills which ornament the head and back. It is not much above eleven inches in length, including the tail. The *Jerboas*, formerly classed with the Mice, and known to the ancients under the name of μυς δίπους, or two-footed mouse, amount only to six species. The Egyptian species was most known to them. In the *Hares* (genus *Lepus*) we begin to see an indistinct approach towards the order of *Pecora*, or Ruminants; and a variety of it has even been found with rough and slightly branched horns, as is attested by several naturalists (p. 199). The Hare and Rabbit, though practically distinguished with great facility, are not easily separated by specific natural characters. The *Hyrax* forms a new genus, and is distinguished by having four teeth in the under jaw, instead of two. The number of known species is only four. It approaches nearest in manners and form to the Cavy. The most remarkable species is described by Mr. Bruce, under the name *Ashkoko*. With this genus, at present terminates the order *Glires*.

The order of PECORA, or *Ruminants*, with which the second Part of this volume begins, comprises some of the most known and familiar tribes. The Camels, the Deer, the Sheep, the Ox, animals which are multiplied with care for the use and pleasure of men, form the principal part of this order; which nevertheless contains, under each genus, some curious and remarkable species. Among the BELLUÆ also we have some well-known genera, such as the *Horse* (including the Ass) and the *Hog*, which might not improperly be considered as forming a link between the *Feræ* and the *Pecora*. But nothing more surprises the common observer, than to see the animals composing the order of CETE or *Whales* arranged among the Quadrupeds. As their element is the water, and they approach considerably in outward form to its finny inhabitants, it is usual, and indeed natu-

ral, to confound them with fiſhes. But if any thing like a regular ſyſtem be attempted, they muſt be placed as Linnæus and his followers have arranged them, among the Beaſts. With Fiſhes indeed they have nothing in common, except the ſuperficial appearance; they have even warm blood, like the moſt important of the *Mammalia*; with lungs and inteſtines formed on a ſimilar plan*. They may be conſidered, therefore, as Quadrupeds in diſguiſe; but the maſquerade is too ſlight to deceive the penetrating eye of the naturaliſt. In compliance, however, with popular prejudice, Willoughby† has admitted Whales into his Ichthyology, and Pennant has excluded them from his Quadrupeds; and even Bloch has deſcribed the Porpoiſe, in his hiſtory of Fiſhes. But as theſe compliances lead to a confuſion, not counterbalanced by any real advantage, we cannot but applaud the judgment and firmneſs of Dr. Shaw, in placing the Cete as they here ſtand, at the cloſe of the orders of Quadrupeds.

As it is our intention to dwell chiefly upon the third volume, as containing a part of nature leſs made known by other deſcriptions, we ſhall here only ſubjoin, what the author has not thought it neceſſary to give, but we think extremely deſirable; a ſynopſis of the orders of Quadrupeds or Mammalia, as deſcribed in theſe volumes.

" *Claſs*—MAMMALIA; or Viviparous Quadrupeds. Containing ſeven Orders.

1. PRIMATES. Vol. i. p. 1. Containing four Genera:
   1. SIMIA, ſubdivided into *Apes*, *Baboons*, and *Monkies*. Of the *Apes*, 5 ſpecies are here deſcribed. *Baboons*, 16. *Monkies*, 43.—2. MACAUCO, or *Lemur*. 14 ſpecies.—3. COLUGO. 1 ſpecies; formerly arranged with the Macaucos.—4. VESPERTILIO, or BAT. 25 ſpecies.
2. BRUTA. Vol. i. p. 149. Containing nine Genera:
   1. SLOTH. 3 ſpecies: to which the author ſubjoins the *Megatherium*‡, an animal known only from its ſkeleton found in South America.—2. ANT-EATER. 7 ſpecies.—3. MANIS. 3 ſpecies.—4. ARMADILLO. 6 ſpecies.—5. RHINOCEROS. 3 ſpecies.—6. ELEPHANT§. 1 ſpecies.—7. Su

* The anatomical ſtructure of theſe creatures, proving more fully their cloſe connection with quadrupeds, has been given at large by Mr. Hunter, in the Philoſophical Tranſactions; which account Dr. Shaw has here added as an Appendix, p. 517.

† For Willoughby however it may be pleaded, that as the correct arrangement had not been made when he wrote, he can only be cenſured for not having invented it, which is not quite fair.

‡ In the Table of Contents to the book, this is by miſtake ſubjoined to the Manis tribe; it ought to have ſtood alone, in ſmall capitals.

§ The Elephant is wholly omitted in the Table of Contents!

KOTYRO, 1 ſpecies, and that imperfectly known.—8. PLATYPUS, or DUCK-BILL. This has ſince been called by other naturaliſts, *Ornithorhynchus Paradoxus*.—9. TRICHECHUS, or WALRUS. 5 ſpecies.

3. FERÆ. Vol. i. p. 249, or vol. i. part 2. Containing eleven Genera:
1. SEAL. 19 ſpecies.—2. DOG. 27 ſpecies.—3. CAT. 26 ſpecies.—4. WEESEL. 48 ſpecies.—5. OTTER. 8 ſpecies.—6. BEAR. 9 ſpecies.—7. OPOSSUM. 18 ſpecies.—8. KANGUROO. 2 ſpecies.—9. MOLE. 7 ſpecies.—10. SHREW, or SOREX. 16 ſpecies.—11. HEDGEHOG. 4 ſpecies.

4. GLIRES. Vol. ii. p. 1. Containing ten Genera:
1. PORCUPINE. 6 ſpecies.—2. CAVY. 8 ſpecies.—3. BEAVER. 2 ſpecies.—4. RAT. 25 ſpecies.—5. MARMOT. 8 ſpecies.—6. SQUIRREL. 28 ſpecies.—7. DORMOUSE. 7 ſpecies.—8. JERBOA. 6 ſpecies.—9. HARE. 12 ſpecies.—10. HYRAX. 3 ſpecies.

5. PECORA, or ruminating animals. Vol. ii. p. 229. Containing eight Genera:
1. CAMEL. 7 ſpecies.—2. MUSK. 7 ſpecies.—3. DEER. 12 ſpecies.—4. CAMELOPARD, or GIRAFFE. 1 ſpecies.—5. ANTELOPE. 30 ſpecies.—6. GOAT. 9 ſpecies.—7. Sheep. 10 ſpecies.—8. Ox. 12 ſpecies.

6. BELLUÆ. Vol. ii. p. 419. Containing four Genera:
1. HORSE. 6 ſpecies.—2. HIPPOPOTAMUS. 1 ſpecies.—3. TAPIR. 1 ſpecies.—4. HOG. 5 ſpecies..

7. CETE, or WHALES. Vol. ii. p. 471.
1. NARWHAL. 2 ſpecies.—2. BALÆNA, *Whale*, or *Myſticete*. 6 ſpecies.—3. CACHALOT. 4 ſpecies.—4. DOLPHIN. 6 ſpecies."

By this Table it appears, that about 542 ſpecies of animals are deſcribed in theſe two volumes.

The third volume of Dr. Shaw's work, of which we are now to ſpeak, compriſes two Linnæan orders, the *Reptilia* and *Serpentes*. The Reptile takes three principal diviſions, into *Tortoiſes*, *Frogs*, and *Lizards*. The *Serpents* form one large tribe. The whole four diviſions are included under the general name of AMPHIBIA*. After an introductory account of this branch of his ſubject, Dr. Shaw enters into the deſcription of the TORTOISES, ſeparating them, by their natural diviſion, into land and ſea Tortoiſes; the latter of which are called Turtles. Of the land Tortoiſes, there are no leſs than 32 ſpecies here deſcribed; including ſome that inhabit freſh-water more than the land. In diſtinguiſhing the ſpecies, the Doc-

* The *Nantes* of Linnæus, improperly made by him an order of *Amphibia*, are here omitted; and will be introduced doubtleſs where the preſent naturaliſts place them, among *Fiſhes*.

tor adopts the method of Schoepff in preference to that of Linnæus; the ſhape, pattern, and colours of the ſhell being found more exact indications of difference than the number of claws. In ſpeaking of the longevity of theſe creatures, the famous Lambeth Tortoiſe is not forgotten, which is ſuppoſed to have lived there from 1633 to 1753. The ſhell is ſtill preſerved. Theſe creatures differ remarkably in ſize; ſome of the ſmalleſt ſpecies not exceeding three or four inches (as the Areolata, p. 50) while the largeſt ſea Tortoiſes, or Turtles, are ſaid to grow to more than the length of eight feet, and to weigh above a thouſand pounds; as the Coriaceous Turtle (p. 77) and the Loggerheaded (p. 85). Of the latter ſpecies Dr. S. has given, from different authorities, no leſs than five repreſentations.

The genus Rana admits three ſubdiviſions; thoſe called Toads being one, and the other Hylæ, conſiſting of the lighter kinds which live generally in trees, and adhere, by a peculiar formation of the feet, to leaves and other ſmooth ſubſtances. Their changes, in the Tadpole form, are ſtrictly analogous in all the kinds, except perhaps in the Surinam Toad; where the transformations are probably performed in the concealment of the dorſal cells. A remarkable difference in the form of the ſpawn, makes a convenient difference between the Frogs and Toads, which Dr. S. has therefore adopted. The Frogs here deſcribed, including the Hylæ, amount to thirty-one, and the Toads to twenty.

The Lizard tribe, which is very numerous, is diſtinguiſhed here into nine diviſions, beſides the ſingle genus called Draco, nearly connected with the Lizards; but ſo far diſtinct, as to be here prefixed in a ſeparate account. The ſtrange and diſguſting forms of many ſpecies belonging to the Lizards, have cauſed the imputation of being poiſonous to be fixed upon them, with no better ground than it is alſo given to our common Toad. The fact is, that they are all perfectly innocent, excepting the Crocodiles, the teeth of which, as well as their enormous ſize, render them truly formidable. But the flying Dragon, the Guana, the Salamander, and even the Baſiliſk (of which ſuch alarming fables have been told) are as innocent as Frogs. The diviſions of this genus, as given by Dr. Shaw, are thus arranged, excluding the *Lacerta Volans*, or flying Dragon, which ſtands before them all.

" 1. *Crocodiles*, furniſhed with very ſtrong ſcales.
2. *Guanas*, and other Lizards, either with ſerrated or carinated backs and tails.
3. *Cordyles*, with denticulated, and ſometimes ſpiny ſcales, either on the body, tail, or both.

4. *Lizards*,

4. *Lizards, proper*, ſmooth, and the greater numbers furniſhed with broad ſquare ſcales or plates, on the abdomen.
5. *Chamæleons*, with granulated ſkin, large head, long miſſile tongue, and cylindric tail.
6. *Geckos*, with granulated or tuberculated ſkin, and lobated feet, with the toes lamellated beneath.
7. *Scinks*, with ſmooth, fiſh-like ſcales.
8. *Salamanders*, *Newts*, or *Eſts*, with ſoft ſkins, and of which ſome are Water-Lizards.
9. *Snake-Lizards*, with extremely long bodies, very ſhort legs, and minute feet." P. 183.

The Serpent tribe is ſo extremely numerous, as to occupy the whole ſecond Part of this third volume, excepting an Appendix of fifteen pages, in which Dr. S. has judiciouſly placed the Siren genus, under the title of "Dubious Amphibia, whoſe real nature is not completely underſtood". This Part contains no leſs than 55 plates. The genera, included in this order of *Serpentes*, are nine in number: 1. *Crotalus*. 2. *Boa*. 3. *Coluber*, or Snake, including Vipers. 4. *Hydrus*, or Water-Snake. 5. *Langaya*, containing only 1 ſpecies. 6 *Acrochordus*, or Warty Serpent. 7. *Anguis*, or Slow-Worm. 8. *Amphiſbæna*. 9. *Cæcilia*, or Blind-Worm, from the extreme ſmallneſs of the eyes.

Dr. Shaw, whoſe elegant taſte leads him to recur to claſſical and poetical illuſtrations, for the ſake of enlivening his deſcriptions, and ſometimes to inſert original verſes*, has in this volume cited Lucan, to exemplify the ancient opinion, that the poiſon of the Serpent may be taken internally without riſk. He has added a tranſlation of this paſſage, which, being written by him, may here be introduced.

" And now with fiercer heat the deſert glows,
And mid-day gleamings aggravate their woes:
When, lo! a ſpring, amid the ſandy plain,
Shews its clear mouth to cheer the fainting train.
But round the guarded brink, in thick array,
Dire aſpics roll'd their congregated way;
And thirſting in the midſt the torrid Dipſas lay.
Blank horror ſeiz'd their veins; and at the view,
Back from the fount the troops recoiling flew:
When, wiſe above the crowd, by cares unquell'd,
Their awful leader† thus their fears diſpell'd:

* See vol. ii, p. 273, where he verſifies the Apoſtrophe of Linnæus to the Laplanders.
† Cato.

Let

Let not vain terrors thus your minds enſlave,
Nor dream the Serpent brood can taint the wave;
Urg'd by the fatal fang their poiſon kills,
But mixes harmleſs with the bubbling rills.
Dauntleſs he ſpoke, and bending as he ſtood,
Drank with cool courage the ſuſpected flood." P. 368.

The authorities he has collected alſo on the ſubject of the Viper, as uſed for food or medicine, are at once learned and amuſing.

" The Viper, though ſo much dreaded on account of its bite, has been very highly eſteemed, both by the ancients and moderns, in a medical view; and uſed as a reſtorative and ſtrengthening diet. This idea ſeems to have originated from the animal's caſting its ſkin, like other Snakes, and thus appearing as it were in a ſtate of renovated youth; and the Snake being made the emblem of health, and conſecrated to Æſculapius, muſt have depended on the ſame idea. The ancients uſed the fleſh of the Viper in leprous and other caſes. The Greek phyſician, Craterus, mentioned ſo often by Cicero, in his epiſtles to Atticus, cured, as Porphyrius relates, a miſerable ſlave, whoſe ſkin in a ſtrange manner fell off from his bones, by adviſing him to feed on Viper's fleſh in the manner of fiſh. Antonius Muſa, phyſician to Octavius Ceſar (Auguſtus) is ſaid by Pliny to have ordered the eating of Vipers in the caſe of otherwiſe incurable ulcers, which by this method were quickly healed. Galen ſays, that thoſe who are afflicted with Elephantiaſis, are wonderfully relieved by eating Viper's fleſh dreſſed like eels; and relates very remarkable cures of this diſeaſe performed by means of Viper wine. Aretæus, who probably lived about the ſame time with Galen, and who of all the ancients has moſt accurately deſcribed the above diſorder, commends as Craterus did, the eating of Vipers inſtead of fiſh, in the ſame diſeaſes. Lopez, in his Hiſtory of Congo, ſays the Negroes eat roaſted Adders, and account them a moſt delicious food. In India, the Cobra de Capello is ſaid to be ſucceſsfully given to be eaten by perſons in long waſting, and declines. In France and Italy, the broth, jelly, and fleſh, of the Vipers are in much eſteem as a reſtorative medicine*. Dr. Mead thinks the beſt method is to boil them like fiſh, " and if this will not go down, though it is really delicious fare," to make uſe of wine, in which they have been digeſted two or three days in a gentle heat, from which he ſays he has ſeen very good effects in obſtinate lepros.

" Though from theſe atteſtations it ſufficiently appears, that the fleſh of the Viper is really nutritive and good, yet ſuch are the revolutions of medical, as well as of common taſte, that Viper's fleſh has now loſt

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" * The above account of the ſuppoſed virtues of Viper's fleſh, is chiefly from Dr. Mead. It may be added, that the celebrated Sir Kenelm Digby, for the recovery of his beloved wife, the Lady Venetia Digby, from a conſumption, cauſed her to feed on Capons fatted with Vipers.

a great

a great part of its former credit, and is very rarely preſcribed in modern practice." P. 372.

The nature of the ſubject, treated in theſe volumes, makes it unavoidable to introduce occaſionally technical terms, and words not in common uſe. We muſt, however, object to Dr. Shaw, that he ſometimes makes innovations in language without that neceſſity. Thus, of the common Tortoiſe, he tells us, that it is obſerved to *latibulize* in October (vol. iii. p. 11) and reſpecting the Toad he uſes the ſame extraordinary expreſſion (p. 144); meaning to ſay, that it goes into retirement. In p. 99, he ſpeaks of perſons "*inconverſant* in Natural Hiſtory;" meaning, not converſant. Theſe inſtances, it is true, are rare; and by no means amount to any general objection to his ſtyle. At p. 105, we ſuſpected a groſs erratum, the PEEPING FROG being printed at large, to expreſs that which in Latin is *Rana Pipiens*, or the *Piping* Frog. On enquiry, however, we found that *peeping* for *piping*, is an obſolete or provincial term which has crept into ſome dictionaries; but, as it can only ſerve to confound two expreſſions, intended to deſcribe very different actions, it ought by all means to be removed from a ſcientific work, where the principal object is to introduce and circulate the cleareſt notions. We truſt that this blemiſh will be in due time removed. The continuation of this work will, we hear, immediately take up the ſubject of FISHES; and as no Engliſh work of value has hitherto been written upon that branch of Natural Hiſtory, the public will doubtleſs ſhare the impatience which we feel, to ſee it treated with the accuracy, regularity, and elegance, of this very able Naturaliſt.

BRITISH CATALOGUE.

POETRY.

ART. 14. *A Poetical Introduction to the Study of Botany. By Frances Arabella Rowden.* 8vo. 10s. 6d. or, on large Paper, 1l. 1s. White. 1801.

The union of Poetry with modern Botany was effected by Dr. Darwin, whoſe ingenious, but very fantaſtical, poem, entitled the Loves of the Plants, diſplayed much poetical genius, united with a ſtill greater ſhare of bad taſte. Meretricious ornament, abſurd perſonifications, and ſplendid ſimilies without reſemblance, are there in their greateſt vigour.

vigour. Mrs. (or Miſs) Rowden, has, with much better taſte than the poetical Doctor, attempted to turn his plan to ſcientific uſe, and has given a regular introduction to the claſſes and orders of the Linnean ſyſtem, in Darwinian verſe. The verſe is ſo exactly Darwinian, that ſhe has caught the very cadences and phraſes of her prototype; but ſhe has perſonified with leſs extravagance; though the males and females imbedded in the cups of flowers muſt always make rather a fantaſtical appearance. Much ingennity, and much poetical talent, are however diſplayed in this Parnaſſian Botany; which, in our opinion, has more utility, and more good taſte, than the Botanical Latin verſes of Cowley. After examining the work, we cannot perhaps give a more ſtriking ſpecimen, of moderate length, than the following:

"FUCUS, SEA-WEED.
Cryptogamia. Algæ.

Conceal'd 'mid cryſtal rocks and coral groves
The blooming Fucus rears her ſmiling loves,
Secure they reſt beneath the ocean's bed,
While the gay ſun-beams play around their head.
But when dark clouds obſcure the azure ſkies,
And heavy ſtorms with dreadful fury riſe;
Torn from her ſoft embrace, on the rude world,
By tempeſts toſs'd, her tender babes are hurl'd.
Then from their ſecret caves to Day's clear light,
Blaze the ſea's treaſures to th' aſtoniſhed ſight.
So bright, ſo pure, with modeſt luſtre ſhines
The pious mind that adverſe life refines,
When reſtleſs Grief by Nature's wond'rous laws
Awakes its ſlumb'ring pow'rs to Virtue's cauſe.
Rouſes each latent ſpark of holy fire,
And bids the ſoul to better worlds aſpire;
Diſplays the enſign of the Church of God,
And points the thorny path our Saviour trod;
Then low, with humble grace, her chaſtis'd ſon
Bows to the Croſs, and cries "thy will be done." P. 159.

From ſeveral internal marks, we conceive the author to be of the Romiſh perſuaſion; but we do not mean to inſinuate that there is, in the book, any thing objectionable, derived from the ſource of thoſe opinions. On the contrary, the whole is morally as well as ſcientifically inſtructive. A proſe Introduction gives the outlines of the Botanical Syſtem; and a copious liſt of noble and reſpectable Subſcribers bears teſtimony to the honourable intereſt of the writer.

ART. 15. *Union, a Poem, in Two Parts. Part I. with a beautiful emblematic Engraving.* 12mo. 2s. 6d. Chapple, Pall Mall; and all Bookſellers of the united Empire. 1802.

We lamented, on a former occaſion, that ſo great an event as the Union of Britain and Ireland ſhould not have occaſioned any good Poetry. At length we can ſay, with pleaſure, that the proſpect improves. With much poetical and political enthuſiaſm, both of the

moſt

moſt pleaſing kinds, and with much modeſty, this anonymous poet ſends into the world the firſt part of a Poem, which deſerves to be continued. The poet introduces his ſubject with ſpirit. He deſcribes the 18th Century as taking her leave of the world, and the 19th as making her appearance, and introducing Union; which certainly, as he contends, commenced with the century. He then apoſtrophizes Britain.

" Joy to Britannia, that her prayers are heard!
For mark th' auſpicious dawning of an age
That beams on Britain a peculiar ſmile,
And uſhers UNION to the Queen of Iſles.
Union! ſome Seraph thrill'd it at mine ear—
'Twas magic, and 'twas muſic to the ſoul."

The young author, for ſuch he evidently is, takes a wide ſcope for his ſubject, and begins with the Union of the Elements in Creation. Nor can it be denied that in his excurſions, both poetical and proſaic, he is ſomewhat too extenſive; but his deſign and principles are uniformly good. The following opening of a note, which we cannot avoid citing, does honour to the rectitude of his ſentiments.—" Had the writer been aiming at the part of the ſober moraliſt or divine, inſtead of liſtening to the wild dictates of playful fancy, he would not have aſcribed the bleſſings of civilized ſociety to thoſe ideal perſonages *Union*, and her children *Love* and *Friendſhip*, but to that glorious reality REVELATION." P. 27. As to his genius, it is of the kind which requires the curb, not the ſpur; and, under the guidance of matured and practiſed judgment, will probably conſtruct more perfect compoſitions than this patriotic effuſion.

ART. 16. *Thoughts on Happineſs, a Poem. In Four Books.* 12mo. 94 pp. 3s. Rivingtons, &c. 1802.

To reaſon well in verſe is an arduous taſk: to perform ſucceſsfully it demands the utmoſt command of expreſſion, and the completeſt knowledge of metrical harmony, with a genius that never flags, and a judgment too practiſed to be deceived. It is not therefore wonderful, that none but our moſt finiſhed poets have completely ſucceeded in the attempt. The preſent author, who calls theſe " the firſt fruits of his Muſe", diſplays, in many parts of his work, the talents that make a poet, particularly in the openings of his books. For example:

" Ye time-worn ſages, who thoſe confines tread
Which lie between the living and the dead;
Who lingering ſtand on life's extremeſt ſhore
Reviewing, what ye ſoon ſhall heed no more;
Survey impartially the ſcene again,—
Does pleaſure moſt predominate, or pain?" B, iii.

And ſtill better, at the opening of Book iv.

" Calm as the ſtillneſs which ſucceeds the ſtorm,
Soft as the ſpring tide in its mildeſt form,

When

When every bud, and every opening flower
Exhales freſh ſweetneſs from the vernal ſhower;
So ſtill, ſo calm, ſo tranquilliz'd the breaſt,
When all the fiend-like paſſions are at reſt;
When Grace and Nature's jarring diſcords ceaſe,
And Conſcience whiſpers, all within is peace."

Yet he has not been ſufficiently aware of the danger of falling into a proſaic ſtyle, in attempting poetic eaſe, and therefore does not always do equal juſtice to himſelf or his ſubject. The Poem is, however, full of the beſt ſentiments, and has many ſtriking paſſages.

ART. 17. *A Poem on the Peace between the United Kingdom of Great Britain and Ireland, and the French Republic, Spain, and Holland. By James Barrow.* 4to. 1s. Jones. 1802.

" Britons rejoice, the news is great and good!
Great Britain *for to* cloſe the ſcene of blood,
And ſave our gold, and bleſs with peace our land,
Has to the French Republic given her hand
In peace, for general peace, Britons huzza!
For Spain and Holland too the peace obey." P. 4.

Theſe are certainly not the beſt lines in the Poem, but they are characteriſtic of the author's ſtyle; to whom we cordially ſay, Peace! Peace!

DRAMATIC.

ART. 18. *Almeda; or the Neapolitan Revenge: a Tragic Drama. By a Lady.* 8vo. 2s. Symonds. 1801.

If ladies or gentlemen knew how much knowledge of human nature, how much ſkill and practice in poetry, are requiſite to qualify a writer for attempting the Tragic Drama, they would perhaps turn their efforts to ſome ſpecies of compoſition which might better promiſe them ſucceſs. The peculiar circumſtances of this piece are not in themſelves very dramatic, and they are not rendered ſo by any ſuperior ſkill in the writer. Of a drama, however, not attempted to be obtruded upon the public in the theatre, and profeſſedly written by a lady, we would ſpeak as favourably as truth will permit. In ſearching the pages of Almeda to give an advantageous ſpecimen, we find none that we can prefer to the following patriotic encomium. The King of Naples enquires reſpecting Britain:

But of their laws, their government, and manners,
Has not Fame ſaid too much?

To which Count Caſalia replies:

No, gracious Sire,
Their merit riſes e'en beyond their fame.
A mild and pious monarch fills the throne,
Bleſt in his people's love, and ſeeks no pow'r

Save

Save that of truth and juſtice. So their laws,
Known through the world for equity and wiſdom,
Proclaim the nation's glory. In private life
Munificence, and heav'n-born charity,
Prove their religion came from Nature's God.
Their women too, "for matchleſs beauty" fam'd,
As virtuous as they're fair.

It is quite allowable for the lady to finiſh the ſpeech with a praiſe, in which, we doubt not, ſhe herſelf is entitled to her proper ſhare.

ART. 19. *The Female Volunteer, or the Dawning of Peace; a Drama, in Three Acts. By Philo-Nauticus.* 8vo. 100 pp. 3s. Smeeton, St. Martin's-Lane. 1801.

The confeſſions of this author are honourable to his candour, and might, if attended to, be of very eſſential ſervice to many other writers. "He has written and publiſhed *Poems*; he has written and publiſhed *Sermons*; but when he has come to a ſettlement with his bookſeller, he has generally found the balance againſt him!" That the reſult is the ſame with nineteen authors out of twenty, we firmly believe; nor would we venture to promiſe, that the better hopes of our unknown friend, from this his "firſt attempt for the ſtage," will be realized to his ſatisfaction. His Drama is patriotic, and full of good principles and intentions; but by what means it is ſo far to attract the public attention, as to repay the expences of the preſs, we do not exactly perceive. Though it is rather *undramatic* to introduce a long recital in Elegiac Verſe, we muſt ſelect from a paſſage of that kind the beſt ſpecimen we can give of this performance. A lady is ſuppoſed to ſpeak, whoſe lover was thought to be loſt in a ſtorm.

"Oh while the wild winds raged above,
And boiling ſurges rav'd beneath,
Would I had been with you, my love,
United,—or in *Life* or Death!

Or had I your laſt breath receiv'd,
And cloſed your eyes in peaceful ſleep,
Leſs would my tortur'd heart be griev'd,
My ſoul would feel deſpair leſs deep!

Some fond adieu! you would have ſigh'd,
Or ſome endearing word expreſs'd,
Which might have ſoothed affliction's tide,
For ever treaſur'd in my breaſt." P. 87.

To *ſoothe a tide* is not quite correct; but, from the general cadence of theſe lines, we ſhould conceive the author to be more ſkilful in Elegiac than in Dramatic compoſition.

NOVELS.

NOVELS.

ART. 20. *The Hiſtory of Netteville, a Chance Pedeſtrian. A Novel. In Two Volumes.* 12mo. 8s. Croſby. 1802.

There are ſo many incidents, and narratives, and tales, interwoven with one another in theſe volumes, that it is difficult to keep ſight of the main plot, and what are intended to be the principal characters. In other reſpects, the work is unexceptionable in its tendency, and entitled to a greater ſhare of praiſe than we can uſually beſtow on publications of this ſort.

ART. 21. *Scenes in Wales, or the Maid of Llangolf. By a Clergyman.* 12mo. 4s. Weſtley. 1802.

The author, in a modeſt and well-written Preface, makes an apology for his work. Such apologies do no manner of good; for, in books of this deſcription, the curioſity of the public is fixed or evaneſcent, as the real merit is ſolid or ſuperficial. This work has certainly no ſentiments "inimical to reaſon or virtue"; but who can hear, without a ſmile, of the unlucky hero, who breaks his arm; but, before he is conducted from the preſence of the ladies, who with dim eyes ſympathize with his misfortunes, turns round and makes *a graceful bow?* Then, again, his horſe throws him over a gate, and he is lucky enough to fall at the feet of his miſtreſs. Yet we think that, if he would perſevere, this author could produce ſomething better than the preſent performance. We adviſe him to try, and heartily wiſh him ſucceſs.

MEDICINE.

ART. 22. *An Account of a new Mode of Operation for the removal of the Opacity in the Eye, called Cataract. By Sir James Earle, F. R. S.* 8vo. 68 pp. 3s. Johnſon. 1801.

The author begins with giving a brief, but clear deſcription of the eye, its tunics, and humours, and of the uſes to which they ſerve. He then gives a ſhort hiſtory of the operation of couching, or depreſſing, and the mode of extracting a cataract, and ſhows the inconveniences and danger attending both modes of operating, as hitherto performed; and, laſtly, the nature of the alteration and improvement, which, from long experience and reflection on the ſubject, he propoſes recommending. As the operation of extracting the cryſtalline appeared to him by much the leaſt objectionable mode, he conſidered by what means this might be done, without preſſing it through the pupil, in which its principal hazard and diſadvantage conſiſts. Mr. Bell, he obſerves, has hinted at the method of doing this, and has performed the operation on ſome brute animals; and, he adds, it is probable, that Heiſter propoſed ſomething of the kind, from the uſe of a ſplit, or forked needle, which

ſeemed

ſeemed calculated, by turning it about, within the cataract, to entangle and bring it away.

The inſtrument invented by the author, for performing the operation, conſiſts of a ſpear-ſhaped lancet, which he paſſes through the conjunction behind the iris, when, drawing back the lancet, it leaves a ſmall pair of forceps, with which he extracts the cryſtalline through the orifice made by the lancet, or depreſſes it, when too large for extraction. The author has performed the operation, and with complete ſucceſs, on ſeveral patients. It is leſs painful, he ſays, and occaſions leſs inflammation than when performed in the old way; and as the tranſparent cornea and pupil are avoided, and left untouched, fewer failures in reſtoring viſion than uſual muſt, we think, occur from this mode of operating.

We ſhall content ourſelves with giving this ſhort account of the work before us, which, from the well-earned celebrity of the author, is, we have no doubt, already in the hands of every lover of the profeſſion; and becauſe the operation cannot be well underſtood without the accompanying plates, or properly appreciated, but from reiterated experiments.

ART. 23. *Supplement to Practical Obſervations on the Natural Hiſtory and Cure of Lues Venerea, &c. By John Howard, Member of the Court of Aſſiſtants, of the Royal College of Surgeons, and F. S. A.* 8vo. 51 pp. 2s. Longman and Rees. 1801.

The work to which this is an appendix is ſo well known, and has been ſo well received by the profeſſion, as to need no recommendation from us. The author begins this part with obſervations on the uſe of the lunar cauſtic, in ſtrictures of the urethra, lately the ſubject of much contentious controverſy; and ſhows, from argument as well as from experience, that the cauſtic will prove a valuable and powerful aſſiſtant, in caſes where the bougie is utterly incompetent. Particularly he ſhows that it may be advantageouſly uſed, where the contraction of the urethra, or diminution of its channel, is occaſioned by ulcers, warts, or caruncles on its internal ſurface, which, on the authority of Cowley, Sharpe, and Daran, he has no doubt do occaſionally exiſt; or where the ſides of the paſſage are drawn near to each other by membranous filaments paſſing acroſs it; that obſtacles of the kind here mentioned will be overcome with more eaſe, and occaſion leſs irritation and pain, when effected with the cauſtic, than when attempted with a ſimple bougie; and that the ſpaſm and hemorrhage, which are ſometimes conſequent to uſing the cauſtic, not unuſually occur on uſing the common bougie. On the whole, he conſiders the introduction of the cauſtic, for removing ſtrictures in the urethra, as a valuable acquiſition to ſurgery, and pays deſerved compliments to Mr. Home for the important improvements he has made in the practice in thoſe caſes. In the remaining pages, the author takes a curſory review of the doctrine contained in the former parts of his work, which further experience and obſervation has confirmed and eſtabliſhed, and particularly deprecates all attempts to ſuperſede the uſe of mercury in the cure of the lues venerea, in favour of new inventions. Opium, and the nitric acid, have had their warm patrons and abettors; and, though

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the deluſion ſeems now nearly over, yet there can be little doubt but much miſchief has been done by the intemperate zeal with which they were recommended, and the number of perſons who were thence led to place confidence in them. He thinks it not unlikely it may, in part, be owing to the introduction of theſe new medicines, that ſurgeons have of late met with a much greater number of bad and inveterate caſes of lues than had occurred to them for ſome years before. The arguments with which the author ſupports his opinions are forcible, and do equal credit to his genius and philanthropy.

ART. 24. *A Treatiſe on the newly diſcovered Dropſy of the Membranes of the Brain, and watery Head of Children, proving it may be frequently cured if early diſcovered; with Objections to Vomits, &c. By William Rowley, M. D. Member of the Univerſity of Oxford, &c.* 8vo. 44 pp. 2s. Murray and Highley. 1801.

The author deſires the little piece before us to be conſidered as only a ſketch, or outline, of a more extended and perfect work he is meditating on the ſubjects here announced. He hopes, however, theſe few obſervations may have their uſe, in aboliſhing ſome pernicious practices, too common in the nurſery, which ſap the health and conſtitution of children, and perhaps lay the foundation of this untractable and generally fatal complaint. We do not, however, ſee any thing particularly deſerving attention in the regulations for the nurſery here detailed. Children ſhould be warmly clad, moderately exerciſed, and their diet, after they have obtained their teeth, not of too moiſt or relaxing a nature.

On opening the heads of ſeveral children brought to the diſſecting room, the author, with his coadjutor, Dr. Hooper, obſerved in ſome caſes that the arachnoid tunic, and the pia mater, were thickened; and water was effuſed between them, though no water was found in the ventricles of the brain. On paying attention to this circumſtance, he was led to believe that this is one of the cauſes of the great mortality among children born in or near the metropolis. He then lays down the ſigns by which the diſeaſe may be diſcovered, in its incipient ſtate, and thinks he has been ſucceſsful in preventing its complete formation, or in curing it when formed, by covering the head with a bliſter, and keeping up a diſcharge for ſeveral weeks, giving antimonials with calomel in ſmall doſes, to occaſion diaphoreſis; and by ſtimulating the bowels with calomel and jalap, interpoſing bark, ſteel, and other tonics, to ſtrengthen the conſtitution. The fine membranes of the brain were found to be thickened, and water effuſed between them, we recollect, in the heads of ſome of the maniacal patients that were opened by Mr. Haſlam of Bethlehem Hoſpital. The practice, however, here recommended in thoſe caſes appears to be judicious, if the indications ſhould be ſo clear as to leave no doubt of the exiſtence of the diſeaſe; which, we are afraid, does not often happen, until it is too completely formed to be removed by thoſe, or any other medicines.

ART.

ART. 25. *An Introduction to the Study of the Animal Economy, tranſlated from the French of Cuvier. By John Allen, Fellow of the Royal College of Surgeons, &c.* 8vo. 79 pp. 2s. Longman and Rees. 1801.

In what life conſiſts, the author acknowledges himſelf to be ignorant; but explains ſome of its properties. While a body is living, it reſiſts putrefaction, which ſooner or later takes place, after it is deſerted by the living principle. Life is therefore a power that reſiſts and prevents the decompoſition of bodies. Life, or the living principle, imparts to bodies, in which it is inherent, a power of abſorbing extraneous ſubſtances, of aſſimilating them, and making them ſubſervient to their increaſe and ſupport; ſupplying the place of parts abraded or worn off by action. This implies a ſpecies of organization, allowing a circulation or paſſage of the abſorbed matter to all parts of the living body. Living bodies ſo organized, are alſo capable of producing other living bodies ſimilarly organized, or of propagating their like. There are no living organized bodies, but what take their origin from other living bodies ſimilarly organized, which leads us, not to the knowledge of the manner in which living beings produce or propogate their like, but to the acknowledgment of an all-powerful being, maker of all things, animate or inanimate.

The author then briefly notices the different orders of beings endowed with life. Firſt, vegetables, which are fixed to the ſoil, and draw their nutriment from the ſurrounding earth. Then animals, which have, ſuperadded to life, ſenſibility, and a power of moving. He then notices the organs ſubſervient to the faculties and powers of different ſpecies of animals, ſhowing the fitneſs of the parts to the uſes for which they are deſtined. The whole is apparently well adapted to the uſe of ſtudents, attending the author's lectures on the Animal Economy, to whom it is dedicated.

DIVINITY.

ART. 26. *Sermons on various Subjects. By David Pye Waters, A. B. Curate of Great Barr, Staffordſhire.* 8vo. 263 pp. 7s. White. 1800.

Theſe diſcourſes, patronized by a large and truly reſpectable body of ſubſcribers, are highly creditable to the talents and induſtry of the author, who, according to appearances, is probably a young man, engaged and much approved in the honourable, though not dignified, employment of a curate. Though we do not think it in general adviſeable, that young men ſhould haſtily ſend out their theological opinions into the world, yet, attended by a certain degree of modeſty and caution, it may redound to their permanent credit and advantage. We ſee no reaſon why the Sermons of Mr. Waters ſhould have any operation, but the moſt favourable, upon his own character, or the religious feelings of his readers; and therefore cannot but offer our ſuffrage in behalf of his publication. We ſhall give a ſhort ſpecimen from the ſe-

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cond discourse, which treats of the insufficiency of all but religious motives.

"There is yet another principle, by which the practice of goodness is supposed to be enforced strongly, which may be called *expediency*. It is convenient for the welfare of Society, that laws should be enacted to restrain the overbearing passions and evil propensities of men. But it is manifest, that no human laws can extend so far as to reach the private duties of a man to himself. The laws of this country, which are eminently framed for the maintenance of good order and the promotion of virtue, cannot restrain debauchery. What law prevents the indulgence of ebriety within private walls? What law prevents the gratification of lust, when concealed from the public eye? It is unquestionably the interest of men to cherish and encourage virtue; but well convinced as they are of this grand truth, how few are there who have presence of mind enough to discern accurately, upon all occasions, the difference of good and evil;—how few who have resolution sufficient to practise in themselves the restraint which such a knowledge would impose? If the law of expediency were sufficient to deter mankind from evil deeds, why does sin exist at all in the world? Self-interest, combined with every other support, even with that of Christianity itself, is not capable of withstanding the overwhelming torrent of iniquity that threatens to deluge the world." P. 28.

The discourses here published are fifteen in number, on the following subjects. 1. The Necessity of Orthodox Opinions. 2. The Insufficiency of all but religious Motives. 3. The Study of Scripture. 4. Industry. 5. Repentance. 6. Imitation of Christ. 7. The Fear of God. 8. The Sabbath. 9. The Origin and Divisions of Law. 10. The natural Principles of Justice, Mercy, and Humility. 11. The Prodigal Son. 12. The Works of Nature. 13. Loving our Enemies. 14. The relative Duties of Ministers and Hearers. 15. The Use of Externals in Religion.

ART. 27. *A Sermon preached at Prittlewell in Essex, on the 20th of September*, 1801. *Upon the Prayer of Thanksgiving to Almighty God, for the late abundant Crop, and favourable Harvest, first directed to be used September 13th*, 1801. *By the Rev. Sir Herbert Croft, Bart. Vicar of Prittlewell.* 12mo. 22 pp. 6d. Rivingtons. 1801.

The Reverend Baronet dedicates his Sermon to Mr. Addington, with whom his acquaintance is said to have commenced at school. He is particularly pleased (and not unreasonably) with the word Comfort used in the Thanksgiving Prayer—"for the relief and comfort of the poor"—and thus applies it to the merits of the exalted person addressed in his Dedication. "If the happy word *comfort* in this Prayer did not proceed from you, Sir (whose attention to words* I have occasion to know) I am persuaded that Mr. Addington was de-

* Alluding probably to his patronage of Sir H. Croft's intended Dictionary.

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lighted to adopt it, for the sake of the poor: and I am desirous of doing my best, that the poor may long continue to couple in their grateful recollections, the words COMFORT and ADDINGTON." He accordingly remarks upon it in his discourse, "as a tender and amiable word, *not so much as known in the French language*"—in the language of those who were then expected to attempt an invasion of our country. The discourse is pertinent and patriotic.

ART. 28. *A Sermon upon the Peace, preached at Prittlewell in Essex, on the 18th of October*, 1801. *By the Rev. Sir Herbert Croft, Bart. Vicar of Prittlewell.* 12mo. 16 pp. 6d. Published as above. 1801.

Another discourse from the same author. It should be observed respecting both these discourses, that they are (evidently with the best design) adapted particularly to the capacities and local circumstances of the persons addressed. But there are so many thousands in this country similarly situated, and experiencing similar visitations, that they are not, on this account, the less fitted for general circulation.

ART. 29. *Sermons and Charges of the Right Reverend John Thomas, LL. D. late Lord Bishop of Rochester, and Dean of Westminster; published from the Original MSS. by G. A. Thomas, A. M. his Lordship's Chaplain and Executor, and Rector of Woolwich, Kent. To which is prefixed, a Sketch of the Life and Character of the Author, by the Editor. Published for the Benefit of the Philanthropic Society, St. George's Fields, under the Patronage of his Grace the Duke of Leeds. The Second Edition. Two Volumes.* 8vo. 14s. Rivingtons, &c. 1802.

At the appearance of these Sermons in 1796, or soon after, they were duly noticed by us*. On reinspecting them at present, we observe such alterations and retrenchments in the introductory matter, as greatly improve the narrative of the author's Life. But, unless we are deceived by internal marks, these parts alone have been, properly speaking, re-edited. As the discourses of the worthy Bishop deserve the public attention, we cannot let these volumes pass in silence; and therefore take this second opportunity of recommending them to that notice, which is frequently bestowed on less important works.

ART. 30. *The Gospel its own Witness; or, the Holy Nature, and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller.* 8vo. 349 pp. Button, &c. 1799.

This is a defence of Christianity against Deists, and particularly against the attacks of Paine in his Age of Reason. The rapid decline of that presumptuous author's celebrity, has relaxed our attention to

* See Brit. Crit. vol. ix. p. 648.

the controverſy he was ambitious to excite. Mr. Fuller profeſſes in his Introduction (p. 9) that the Chriſtianity he defends, "is not Chriſtianity as it is corrupted by Popiſh ſuperſtition, lowered by philoſophical ingenuity, or as interwoven with national eſtabliſhments, *for the accompliſhment of ſecular purpoſes.*" As, however, he betrays no hoſtility to an eſtabliſhment certainly formed for the accompliſhment of much higher purpoſes, and expreſsly recommends "a good underſtanding between ſincere Chriſtians of all denominations," we have no heſitation in ſaying, that Chriſtians of all denominations may ſtudy this work with advantage.

ART. 31. *A Sermon, preached before the Worſhipful the Mayor, &c. of the Town of Berwick upon Tweed, on Friday the 13th Day of February, 1801, being the Day appointed by His Majeſty for a General Faſt. By the Rev. William Stow Lundie, B. A.* 8vo. 23 pp. 1s. Taylor, Berwick; Law, London. 1801.

If we could have foreſeen the arrival of Peace, we ſhould have been doubly diligent to prevent any arrear in our account of Faſt Sermons. As it is, we are glad to be ſo quickened in ſettling the account. In the preſent publication, it would not be eaſy to find anything cenſurable; but neither do we perceive cauſe for ſtrong commendation. All is proper and juſt; but there is neither vigour in the ſentiments, nor animation in the ſtyle. Perhaps, mayors are more eaſily ſatisfied than critics. Whether the writer, or the printer, has ſo managed matters, we cannot ſay; but the whole diſcourſe conſiſts of three periods only: one of which is extended through fifteen pages.

ART. 32. *Abrégé de l'Hiſtoire de la Bible; Deſtiné a l'Avancement du Chriſtianiſme: ou l'on fait voir la Liaſon de l'Hiſtoire Sacrée et Prophane; tiré des Ecrits des Hiſtoriens, des Théologiens, et des Commentateurs, les plus celèbres. Traduit de l'Anglois, mais ſur un plan different de l'Original.* 8vo. 531 pp. 7s. Wilkie.

Well-ſelected extracts, and judicious abridgments of the Scriptures, are undoubtedly highly uſeful to thoſe on whom the taſk of initiating youth in that moſt important ſtudy devolves. Of the former kind, Mrs. Trimmer's Sacred Hiſtory, in which the extracts are connected by ſhort details, and illuſtrated by ſenſible obſervations, affords an excellent example. The publication before us is a very perſpicuous ſummary of the leading events recorded in the Old and New Teſtaments; and is interſperſed with remarks, for the moſt part juſt, and affording a ſatisfactory elucidation. To young perſons, converſant in the French language, this Abridgment may properly follow the peruſal of Mrs. Trimmer's work, and will bring to recollection all the leading facts there related, ſo as to fix them more perfectly on the memory. The writer ſeems well acquainted with profane Hiſtory, and ſhows the connections of the principal events, in the origin of Heathen nations, with thoſe recorded in Scripture.

Not having ſeen the original of this work, we cannot ſay in what reſpects the plan of the tranſlation differs from it; but we think this book well adapted to the purpoſe of religious inſtruction.

NATURAL

NATURAL HISTORY.

ART. 33. *The Cabinet; or, a Natural Hiſtory of Quadrupeds, Birds, Fiſhes, and Inſects. Illuſtrated with Copper-Plates, containing Figures of above Seven Hundred Animals. In Two Volumes.* 12mo. 148 and 118 pp. 8s. Chapman, Edinburgh; Vernor and Hood, London. 1801.

This little work, the cheapeſt ſurely that was ever publiſhed with ſo many plates, appears to owe that recommendation partly to the advantage of being ſupplied with engravings from a former work. In 1791 and 1792, was publiſhed a Syſtem of Natural Hiſtory in three volumes, octavo, and treating of quadrupeds, birds, fiſhes, and inſects. It was printed at Edinburgh, for Peter Hill of that city, and T. Cadell, London. On that work, this appears to be formed. It is printed alſo at Edinburgh. The plates ſeem to be preciſely the ſame, except being in ſome inſtances retouched. The diviſions adopted are the ſame, and the ſubjects follow in the ſame order. The accounts are of courſe much ſhorter here, as thoſe volumes contained near ſix hundred pages each, of octavo, cloſely printed. The repreſentations are taken from the beſt known authorities, and are generally well executed.

The moſt remarkable acceſſion, that we have diſcovered, is an additional 36th plate of birds; containing, on one ſide, three repreſentations of the Adjutant, a gigantic ſpecies of Heron known in Bengal, and on the other* the Flamingo, which was deſcribed but not engraved in the former work. The deſcription of the Adjutant is given on the authority of Dr. Howiſon, and is very exact and good. The principal deficiency of this work is the total want of indexes or tables of contents; but, as a cheap and convenient introduction to Natural Hiſtory, for young people, it deſerves a very ſtrong recommendation.

LAW.

ART. 34. *Addenda to the Fourth Edition of the Bankrupt Laws; containing the Determinations to the End of the Year* 1800. *By William Cooke, of Lincoln's-Inn, Eſq.* 8vo. 195 pp. 5s. Brookes and Rider. 1801.

The utility of Mr. Cooke's treatiſe on the Bankrupt Laws is ſo thoroughly acknowledged by the gentlemen of the law, that it ſtands not in need of further notice to increaſe its reputation. Finding no occaſion to improve the body of his work, as contained in the fourth edition, he has with great propriety given the ſubſequent orders of the Chancellor, and the decided caſes in the ſeveral Courts, in the ſhape of an Appendix. This attention to the intereſts of thoſe who are already provided with his book is highly commendable. Mr. C. has abridged

* All the plates are printed double; one on each ſide of a leaf.

the caſes with his uſual accuracy, and given a few valuable manuſcript notes of his own, of material deciſions, which appear no where elſe in print.

POLITICS.

ART. 35. *Rev. Arthur O'Leary's Addreſs to the Lords Spiritual and Temporal of the Parliament of Great Britain. To which is annexed, an Account of Sir Henry Mildmay's Bill relative to Nuns.* 8vo. 66 pp. 2s. Barker. 1800.

Mr. O'Leary ſtrenuouſly vindicates the Catholic Clergy of Ireland from the charge of diſloyalty; and particularly from "the horrid and barbarous accuſation,"—"the impious and hell-invented charge,"—lately publiſhed, that "the vagrant Catholic prieſt goes about ſelling abſolutions for felonies, and all ſorts of crimes, even murder itſelf." P. 5. To ſome things here aſſerted we muſt demur; as this, "all the liberal-minded Proteſtants in Ireland are for the emancipation of the Catholics to this very day." P. 7. At p. 10, we find an important ſtatement: "the Proteſtant and Catholic Clergy of Ireland have lived together for years, in the habits of freedom and friendſhip; when, by the laws of the country, the latter were doomed to tranſportation for performing their religious functions, the clergy of the eſtabliſhed church never turned informers, nor applied to members of Parliament, for the purpoſe of ſwelling with new laws the enormous penal code, on account of literary diſputes. It is not from each other, they have any thing to fear. But both have every thing to dread from the diſciples of the New Philoſophy, which has made a rapid progreſs amongſt their flocks." P. 10. The following lively ſally may be new to many of our readers: "Lord Cheſterfield, on his return from the viceroyſhip, informed George II. that he had met in Ireland but two dangerous Papiſts, of whom his Majeſty ſhould be aware:—two ladies, of the name of Devereux, who had danced at the Caſtle on the King's birth-night." P. 12. A note at p. 13, is very much to the purpoſe, and we ſhall be happy in receiving any further confirmation of it: "The United Iriſhmen univerſally execrate the Catholic Clergy, as concurring both to diſunite, and to prevent any acceſſion of ſtrength by their ſermons and paſtoral inſtructions: and impute partly the fruſtration of their plans to theſe very prieſts, ſo cruelly libelled by others, from whom more candour and juſtice might be expected. The clergy of both religions muſt ſtand or fall together. In all appearance, had the rebellion ſucceeded, there would be none but Conſtitutional Prieſts and Miniſters, as immoral as their republican flocks." The concluding part of this note is deſerving of attention.

With regard to the former part of Mr. O'Leary's tract, it ſeems to us, that the charge which he reprobates ſo indignantly, was not brought againſt Iriſh Catholic prieſts in general (much leſs againſt ſuch as himſelf, p. 4) but againſt the moſt illiterate and loweſt among them, of whom we underſtand there is no ſmall number. Whether ſuch men did ſtimulate rebellion, or not, by ſelling abſolutions for felonies, &c. is a queſtion of *fact*; which muſt be determined, like other ſuch queſtions, by actual evidence.

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The account of "Sir H. Mildmay's Bill relative to Nuns," includes, without much propriety, a narrative of the Wincheſter diſpute betwixt Dr. Sturges and Mr. Milner. Upon the whole, this tract is written with much vigour; but in a ſpirit of invective rather than of conciliation.

ART. 36. *The Statiſtical Breviary; ſhewing, on a Principle entirely new, the Reſources of every State and Kingdom in Europe; illuſtrated with ſtained Copper-Plate Charts, repreſenting the Phyſical Powers of each diſtinct Nation with Eaſe and Perſpicuity. By William Playfair. To which is added, a ſimilar Exhibition of the Ruling Powers of Hindoſtan.* 8vo. 64 pp. Wallis. 1801.

It is difficult to give a juſt idea of books of this nature, to thoſe who have not been accuſtomed to them. Each of theſe Statiſtical Charts conſiſts of a number of circular figures; each of thoſe figures "repreſents," ſays the author, "that country the name of which is engraved under it, and all are arranged in order according to their extent."

Lines ſtained red, "riſe on the left of each country." Theſe "expreſs the number of inhabitants in millions, meaſured upon a divided ſcale, which extends from right to left of each diviſion." There are alſo yellow lines on the right of each nation, repreſenting "the revenue, in millions of pounds ſterling, meaſured upon the ſame divided ſcale as the population."—"The countries ſtained green are maritime powers; thoſe ſtained with a pale red are only powerful by land." There are figures marked directly over the circles, which "indicate the number of perſons living on each ſquare mile of country; and other figures within the circles, which "ſhew the number of ſquare miles in the countries they repreſent."—"The firſt Chart exhibits the powers of Europe as they were previouſly to the French Revolution."—"The ſecond Chart ſhews the nations of Europe, as intended by the peace ſigned at Luneville, which ſo materially alters the nature of affairs, and the extent of France and Germany. The third "repreſents the population of the great capital cities of Europe, the circles being proportioned to the number of inhabitants in each." The fourth "repreſents the powers of Hindooſtan, that are connected with, or influence European affairs in the eaſt, in the ſame manner that the European powers themſelves are exhibited to view."

The advantages propoſed by this mode of repreſentation are (the author obſerves) "to facilitate the attainment of information, and aid the memory in retaining it."

A brief ſtatiſtical account of each European nation, its extent, population, agriculture, military and naval force, &c. &c. follows the firſt Chart; and ſome remarks on the changes effected by the Treaty of Luneville, are ſubjoined to the ſecond; the latter part of the work contains a Statiſtical Account of Hindooſtan. In none of theſe accounts have we obſerved any material inaccuracy, or great difference from other writers of credit; and we conſider this work, upon the whole, as well adapted to the purpoſes for which the author deſigned it, and as containing much information in a very ſmall compaſs.

MISCELLANIES.

MISCELLANIES.

ART. 37. *An Appeal to Public Impartiality, &c. By Thomas T. Biddulph, M. A. Minister of St. James's, Briſtol.* 12mo. 6d. Rivingtons.

ART. 38. *Truth Triumphant. A compleat Refutation of a Pamphlet, by the Rev. Mr. Biddulph, entitled An Appeal to Public Impartiality. By John Hey, Diſſenting Miniſter.* 8vo. 1s. 6d. Matthews.

ART. 39. *An Attempt to ſhew the Nature and Extent of the Oath of Canonical Obedience, taken by the Beneficed Clergy; in Anſwer to the Remarks of the Rev. John Hey on that Subject, contained in his late Publications. By John Vowles, Attorney at Law, One of the Proctors of the Conſiſtorial Court of Briſtol.* 8vo. 6d. Rivingtons.

Our ſentiments on the ſubject of religious toleration are well known, as they have been repeatedly avowed, and practically exemplified. We therefore ſhall not be ſuſpected by any who are acquainted with our principles, of ſuch unwarrantable diſlike towards Diſſenters, as might diſpoſe us to treat their faults with unmerited ſeverity, or to withhold from them whatever approbation they may appear to us to deſerve, either as writers or as men. If, in the courſe of our report of the diſpute, of which the above-mentioned pamphlets conſtitute a part, we ſhould appear to uſe ſtrong language reſpecting the ſpirit and tendency of Mr. Hey's writings, we beg that it may be remembered, that they are no common offences, to which we thus apply a more than ordinary ſeverity of rebuke. To thoſe indeed, who have impartially and attentively examined Mr. Hey's pamphlets, we need not make any apology. They will be diſpoſed rather to complain of our forbearance, than to accuſe us of exceſs.

On the 12th of March, 1800, Mr. Hey, a diſſenting miniſter at Briſtol, preached a Faſt Sermon, at the meeting on Caſtle-Green, in that city. The Sermon was immediately publiſhed; and the following paragraph is a part of it. "Falſe ſwearing is nearly as common as the adminiſtration of oaths. What multitudes are implicated here! Where is the conſtable, the churchwarden, the incumbent of a pariſh, who can ſay my heart and my lips are undefiled with perjury?" In April, of the ſame year, a pamphlet appeared, entitled "Why are you a Churchman?" which Mr. Hey has repeatedly repreſented as the cauſe and commencement of the controverſy, notwithſtanding it was publiſhed *after* Mr. Hey's Sermon, and did not contain one ſyllable which bore any reference to Mr. Hey or his Sermon. In conſequence of the appearance of this pamphlet, ſome diſſenting miniſters reprinted a tract, ſaid to have been written by Dr. Gill, containing what were called "Reaſons for ſeparating from the Church of England." In reply to theſe "Reaſons," Mr. Hart, vicar of St. George's, Gloucеſterſhire, publiſhed his very able, judicious, and convincing remarks; of whoſe merits, a particular account will be found in the Britiſh Critic for July, 1801. With theſe remarks on Dr. Gill's

Gill's Reaſons, Mr. Hart interpoſed ſome ſtrong, but juſt and temperate obſervations, on certain very objectionable paſſages in Mr. Hey's Sermon, eſpecially on that paragraph which we have already quoted, reſpecting the perjury of incumbents. A pamphlet ſoon followed from the pen of Mr. Hey, entitled "The important Queſtion at iſſue," &c. in which, after retailing a number of ſtale and futile objections againſt the Church of England, which had been an hundred times advanced, and an hundred times confuted, he attempted to juſtify his having imputed the guilt of perjury to the beneficed clergy, by aſſuming, that the clergy are bound *by oath* to the obſervance of the canon law: from whence he concludes that, inaſmuch as the canon law is not ſtrictly obeyed by the clergy, therefore the clergy are perjured. It could not be ſuppoſed, that an attack ſo daring and unjuſt would remain long unrepelled. Accordingly, a Letter ſoon iſſued from the preſs, addreſſed to Mr. Hey, by the Rev. T. Biddulph, miniſter of St. James's, Briſtol*. To this gentleman's merits, as a writer and as a divine, we have heretofore had occaſion to bear very full and honourable teſtimony†: and the high eſteem with which we viewed him as a commentator on the Liturgy of our Church, is confirmed by the manner in which he has ſtood forward to defend her miniſters.

To the Letter addreſſed to him by Mr. Biddulph, a reply was ſoon publiſhed by Mr. Hey; in which he adopted ſuch ungentlemanlike and unchriſtian language, and had recourſe to ſuch unjuſtifiable means for *evading* the force of arguments which he had not the ability to encounter, that Mr. Biddulph was compelled to turn his back upon ſuch an antagoniſt, and to arrange what he deemed it neceſſary to ſay further upon the ſubject, under the form and title of "An Appeal to public Impartiality."

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* There is one ſentence in Mr. Biddulph's Letter to Mr. Hey which has been widely miſconſtrued. Mr. B. having noticed the horrible charges brought by Mr. H. againſt the incumbents of the eſtabliſhed church, ſays: "If thoſe grand poſitions can be made good, you may expect ſoon to find me a petitioner for admiſſion into your own or ſome other diſſenting ſociety of Chriſtians. I ſay, ſome other; for my mind is not yet finally made up reſpecting that particular mode of church order, to which the right of Divine Preſcription, ſo ſtrongly pleaded for, excluſively belongs." It has been inferred from hence, that Mr. B. intends to deny the right of Divine Preſcription to the church. But, to ſay nothing of thoſe paſſages in Mr. B.'s writings, which evince the ſoundeſt attachment to the church, it will be evident to any one who will attend to the ſcope of the whole paſſage, that Mr. Biddulph merely intends to declare, that upon the ſuppoſition (which he ironically admits) that he may hereafter find reaſon to forſake the church, it is impoſſible for him to determine to what communion of Diſſenters he ſhould attach himſelf; inaſmuch as the excluſive right of Divine Preſcription, which is ſtrongly pleaded for by every diſſenting ſociety, does not appear to him to belong to any one of them.

† Britiſh Critic for December, 1798.

The

The real points at iſſue between Mr. Biddulph and Mr. Hey are thus ſtated by the former, towards the cloſe of the pamphlet juſt mentioned. We quote the paragraph, in order to ſet in its true light, what Mr. Hey has laboured very aſſiduouſly to miſrepreſent; eſpecially in the beginning of his laſt publication.

"The true point of difference is this, whether the Clergy of Great Britain are bound *by oath* to an obſervance of the canon-law. That the ancient canon law, except any part of it which is contrary to the laws, ſtatutes, and cuſtoms of this realm, or the king's prerogative, is obligatory both on the *clergy and laity*, as they are ſeverally intereſted in it, is readily admitted: and that the canons of 1603, *as an act of the convocation*, with the like exceptions, are obligatory on the *clergy*, is alſo admitted. Neither of theſe poſitions has been denied. But that the clergy *ſwear* obedience either to the ancient canon-law, or to the canons of 1603; or that this latter code has been confirmed by Parliament; I do ſtill poſitively deny, and refer to my Letter to Mr. Hey for the juſtification of that denial."

Our limits do not permit us to follow Mr. Biddulph through the chain of evidence and argument, whereby he has eſtabliſhed the point which he undertook to maintain. We muſt therefore content ourſelves with ſaying, that he has completely proved, that the clergy do not *ſwear* obedience either to the ancient canon-law, or to the canons of 1603; and he has thereby thoroughly laid open the hollowneſs of Mr. Hey's ſlanderous accuſations; and attached to him, and to his publications, an odium, which no ſophiſtry can evade, and which nothing, but repentance and recantation, on the part of Mr. Hey, can remove. For ſuch a diſplay of ingenuous remorſe, at ſome future period, we would give Mr. Hey credit, if he would ſanction ſuch an exerciſe of our charity. But we confeſs, that we are the leſs ſanguine in indulging ſuch an expectation, ſince we obſerve, that within a few months after the expoſure and defeat, which he ſuſtained from Mr. Biddulph, he rallied his ſcattered ſpirits, and returned again to the charge. Having advertiſed, he at length publiſhed a pamphlet, bearing the very *modeſt* title of "Truth Triumphant, or a compleat Confutation," &c. &c. In the compoſition of this work, Mr. Hey took effectual care to guard againſt a reply, by indulging himſelf ſo profuſely in acrimonious and vulgar invective, that every man, who had any reſpect for himſelf, muſt, of neceſſity have renounced all competition with ſuch an adverſary; inaſmuch as the diſgrace of ſtooping to contend with him, could not be counterbalanced by the credit of ſubduing him.

In the courſe of his diſpute, Mr. Hey made uſe of ſo many, and ſuch diſguſting perſonalities, that public indignation was roufed; and the principal inhabitants of the pariſh of St. James's, Briſtol, in conjunction with the churchwardens, and members of the veſtry, voluntarily aſſembled, to record their abhorrence of "the illiberal and *unfounded* imputations, which were attempted to be thrown by the Rev. John Hey, Diſſenting Miniſter, upon the character of the Rev. Thomas T. Biddulph:" and alſo to requeſt Mr. Biddulph, by a public advertiſement, that "he would, upon no conſideration, reply to Mr. Hey's pamphlet, but treat it with the contempt which it deſerved."

The

The laſt publication, which has appeared on the ſubject of this controverſy, is entitled, "An Attempt to ſhew the Nature and Extent of the Oath of Canonical Obedience, taken by the Beneficed Clergy." The author is an eccleſiaſtical lawyer, reſident in Briſtol; where his character, for exemplary integrity and profeſſional ſkill, is well known. He has treated the ſubject of his pamphlet with ſo much perſpicuity, and adduced ſuch high legal authorities, in ſupport of his aſſertions, that he has fully eſtabliſhed his own ſtatement, and thereby completely corroborated that of Mr. Biddulph; inſomuch that, however Mr. Hey may perſevere in his endeavours to embarraſs and confuſe a point which is ſo ſimple and evident, and thereby to perpetuate his indecent defamation of the whole body of beneficed clergy in this kingdom; his labours will only prove his pertinacity in arguing againſt truth, and in ſinning without ſhame.

Speaking of the uſe of the ſign of the croſs in baptiſm, Mr. Hey ſays, "The hand-writing of ordinances, which was againſt us, He is ſaid to have taken away by nailing it to his croſs. When we adopt the ſign in queſtion, is it not as much as to ſay, we embrace the hand-writing again? for that and the croſs go together." What ſurpriſing nonſenſe!

In another place, he addreſſes Mr. Biddulph in theſe words: "you ſay the ancient canon-law of this kingdom was ſanctioned by the 25th of Hen. VIII. chap. 9. Pray, was not that an Act of Parliament? And are not the canons of 1603 ſanctioned by the *very ſame Act?*" To this latter interrogation, we reply, certainly NOT. The Act of the 25th of Hen. VIII. might ſanction the ancient canon-law, becauſe that law exiſted when that Act was paſſed; but we do not ſee how the paſſing of that Act could ſanction the canons of 1603, which were not in exiſtence for more than half a century afterward.

The fierceneſs of Mr. Hey's enmity againſt the eſtabliſhed church, may be computed from theſe few expreſſions: "We thank God for prieſtly imbecillity."—"I have ſtated it as *my opinion*, that the clergy are perjured: the evangelical diſſenting miniſters in Briſtol, who are the editors of Dr. Gill's pamphlet, have done the ſame."—"It is *not uncommon* to read advertiſements in our newſpapers, of, To be ſold, the next preſentation to a valuable living of five hundred per annum, in a fine ſporting country; a pack of hounds kept in the neighbourhood, and *little duty required**."—"I deteſt preſbyterian, as much as epiſcopal eſtabliſhments, being equally limbs of Antichriſt, and heavy afflictions to the world."—"Is it poſſible for an enlightened, evangelical miniſter, to believe, that a *modern* LORD *Biſhop* is capable of imparting ſpiritual benedictions! Be aſtoniſhed, all ye lovers of truth and righteouſneſs!"—"As this (the eccleſiaſtical conſtitution) is a very ſmall part of the ſtate, and as injurious to the body politic as a large wen is to the perſon who is doomed to ſuſtain ſuch an affliction; the extinction of it would not interrupt the peace and good order of civil ſociety; the ſtate would be ameliorated by the change."

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* We defy Mr. Hey to produce *one* inſtance of ſuch an advertiſement having ever appeared.

In

In our ſelection of examples of Mr. Hey's vulgarity, we ſhall be very ſparing, as they can ſcarcely be copied without diſgracing our pages; or peruſed, without diſguſting our readers. The following is not the worſt which may be met with in Mr. Hey's pamphlets: "'Tis well ſome of us are not at ſchool in theſe days, as it is probable we ſhould feel the application of ſomething ſo ſmartly as not to ſit very eaſy, eſpecially on a wooden bottom chair."—"You quote the paragraph in my faſt ſermon, at which your correſpondent has nibbled till he has got a hook in his noſe."—"Mr. B. may take his quibble about the word "*expreſsly*," for his breakfaſt."

Both Mr. Biddulph and Mr. Hey have inſerted ſome dialogues in their pamphlets, and reſpectively introduced each other as interlocutors, in the argumentative converſations, which they have detail-d. But in the conſtruction of their dialogues, there appears this very ſtriking and characteriſtic difference; Mr. Biddulph has put into the mouth of Mr. Hey, nothing but what Mr. Hey had himſelf expreſſed in his writings; whereas, Mr. Hey has made Mr. Biddulph ſay juſt whatever his own fancy could invent, or his purpoſes might require. Of courſe, Mr. H. could be at no loſs to pourtray his opponent, in whatever colours his malice might incline him to beſtow upon him. While we admit the ſuperior *ingenuity* of Mr. Hey's conduct, we muſt aſſert the excluſive *integrity* of Mr. Biddulph's.

In order to aſperſe his antagoniſt in every poſſible way, Mr. Hey accuſes him of ungrammatical language; and principally reſts his charge upon two paſſages, which are abſolutely ungrammatical in the ſtate in which Mr. Hey has quoted them, but which Mr. H. *has himſelf rendered ſo*, by changing a particle in one of them, and omitting a comma in the other. If Mr. Hey did not perceive that his *miſtatement* of theſe paſſages was the *ſole* cauſe of the incorrectneſs, which he aſcribes to them; what ſhall we ſay of his underſtanding? If he did perceive it, what muſt we think of his honeſty?

But the whole body of the clergy are no leſs indebted, than Mr. Biddulph, to Mr. Hey's talent for miſrepreſentation. As a ſpecimen of his adroitneſs in the exerciſe of this talent, he converts *ſubſcriptions* into *oaths*, and even *fabricates* an oath, which no perſon ever takes, and which we believe, till now, no perſon ever heard of, and which he calls the oath of *uniformity*.

In diſſenting from the eccleſiaſtical eſtabliſhment of his country, and acting as the independent miniſter of an independent congregation, Mr. Hey exerciſes that liberty, which it is the glory of the conſtitution to allow, and which we have no deſire to abridge; but, when Mr. Hey diſſents from all the eſtabliſhed rules of fair and candid controverſy, and conſtitutes himſelf *independent* of every law of good manners, and the obligations of Chriſtian charity, he is guilty of a ſchiſm, which there is no act of toleration to juſtify, and which there can be no plea of conſcience to excuſe.

Mr. Biddulph has cautioned Mr. Hey (and if he is wiſe he will attend to the warning) that his defamation of the clergy is recognized by certain ſtatutes, which adjudge ſerious penalties to the perſon who violates them. That Mr. Hey has hitherto eſcaped unarraigned at the bar of that country, whoſe eſtabliſhment he has maligned, is an argument

ment of the moderation of his adverſaries, rather than of the innocence of his conduct. But there are ſome circumſtances in Mr. Hey's pamphlets and proceedings, which lead us a little to ſuſpect, that a proſecution would not entirely diſpleaſe him. He may perhaps have heard, that Gilbert Wakefield found Dorcheſter gaol as acceſſible to ſhowers of gold, as the celebrated tower of Acriſius. But we recommend Mr. Hey to remember, that although the Diſſenters may have diſplayed ſuch liberality towards Mr. Wakefield, of whoſe talents they were proud, they may feel ſome reluctance to exhibit the prodigality of their beneficence to Mr. Hey, of whoſe abilities they have no reaſon to boaſt, and of whoſe conduct many of them have ingenuouſly confeſſed themſelves to be aſhamed.

We cannot cloſe our review of this controverſy better, than by quoting the paſſage with which Mr. Biddulph concludes his laſt pamphlet: "If to be a member of the Church of England, to be her affectionate ſon and devoted ſervant, involve a charge of folly or criminality, "in every action which may happen through life, in pain, in ſorrow, in depreſſion, and diſtreſs, I will call to mind this accuſation and be comforted. And if I am indebted to Mr. Hey for nothing elſe, I am at leaſt for this, that he has been the inſtrument of confirming me in attachment to our eccleſiaſtical eſtabliſhment."

In the ſentiment which begins this paragraph, we cordially ſympathize; and in the acknowledgment which concludes it, we alſo heartily unite: as we have learnt from our examination of Mr. Hey's writings to admire, with augmented reverence, the eſtabliſhment which he vilifies; and to regard, with increaſed abhorrence, the means which are uſed to overthrow it.

FOREIGN CATALOGUE.

FRANCE.

ART. 40. *Les Jardins, poëme, par* Jacques Delille, *nouvelle édition conſidérablement augmentée.* Paris printed, by the elder Didot.

We are not deceived by the title of this edition, which informs us that it is *conſidérablement augmentée.* The additions amount to eleven hundred verſes. Of the firſt editions, the two longeſt cantos did not together contain more.

The principal addition to the firſt canto preſents a review, made by the poet, of the moſt celebrated gardens of Europe, and even of Aſia; terminating with a deſcription, in upwards of one hundred lines, of the houſe and gardens of Blenheim, which is thus happily introduced.

"Que dis-je? au doux repos invitant de grands cœurs,
Un jardin quelquefois fut le prix des vainqueurs.
Là, le terrible Mars, ſans glaive, ſans tonnerre,
Las de l'enſanglanter, fertiliſe la terre;

Au

Au lieu de ſes ſoldats, il compte ſes troupeaux :
Aux chênes du bocage il ſuſpend ſes drapeaux :
Sur les foudres éteints je vois s'aſſeoir Pomone ;
Palès ceint en riant les lauriers de Bellone ;
Et l'airain, déſormais fatal aux daims légers,
A rendu les échos aux chanſons des bergers."

The ſecond addition is a charming deſcription of Kenſington-Gardens, which we ſhall here tranſcribe.

" Muſe, quitte un inſtant les rives paternelles ;
Revole vers ces lieux que tu pris pour modèles :
Chante ce Kenſington qui retrace à la fois
Et la main de Le Nôtre, et les parcs de nos rois,
Où dans toute ſa pompe un grand peuple s'étale.
A peine l'alouette à la voix matinale
A du printemps dans l'air gazouillé le retour,
Soudain, du long ennui de ce pompeux ſéjour
Où la vie eſt ſouffrante, où des foyers ſans nombre,
Mêlant aux noirs brouillards leur vapeur lente et ſombre,
Par ces canaux fumeux élancés dans les airs,
S'en vont noircir le ciel de la nuit des enfers,
Tout ſort : de Kenſington tout cherche la montagne ;
La ſplendeur de la ville étonne la campagne ;
Tout ce peuple paré, tout ce brillant concours,
Le luxe du commerce, et le faſte des cours ;
Les harnois éclatans, ces courſiers dont l'audace
Du Barde généreux trahit la noble race,
Mouillant le frein d'écume, inquiets, haletans,
Pleins du feux du jeune âge et des feux du printemps ;
Le hardi cavalier, qui, plus prompt que la foudre,
Part, vole, et diſparoît dans des torrens de poudre ;
Les rapides wiſkis, les magnifiques chars,
Ces eſſaims de beautés dont les grouppes épars,
Tels que dans l'Elyſée, à travers les bocages,
Des fantômes légers gliſſent ſous les ombrages,
D'un blanc et long tiſſu raſent le vert gazon ;
L'enfant, emblême heureux de la belle ſaiſon,
Qui, gai comme Zéphyre, et frais comme l'Aurore,
Des roſes du printemps en jouant ſe colore ;
Le vieillard dont le cœur ſe ſent épanouir,
Et d'un beau jour encor ſe hâte de jouir ;
La jeuneſſe en ſa fleur, et la ſanté riante,
Et la convaleſcence à la marche tremblante,
Qui, pâle et foible encor, vient ſous un ciel vermeil,
Pour la première fois ſaluer le ſoleil.
Quel tableau varié ! je vois ſous ces ombrages
Tous les états unis, tous les rangs, tous les âges :
Ici marche entouré d'un murmure d'amour,
Ou l'orateur célèbre, ou le héros du jour ;
Là, c'eſt le noble chef d'une illuſtre famille,
Une mère ſuperbe, et ſa modeſte fille,

Qui,

Qui, mêlant à la grace un trouble intéreſſant,
Semble rougir de plaire, et plaît en rougiſſant ;
Tandis que, treſſaillant dans l'ame maternelle,
L'orgueil jouit tout bas d'être éclipſé par elle.
Plus loin un digne Anglais, bon père, heureux époux,
Chargé de ſon enfant, et fier d'un poids ſi doux,
Le diſpute aux baiſers d'une mère chérie,
Et ſemble avec orgueil l'offrir à la patrie.
Voyez ce couple aimable enfoncé dans ces bois :
Là, tous deux ont aimé pour la première fois,
Et ſe montrent la place où, dans ſon trouble extrême,
L'un d'eux en palpitant, prononça : je vous aime.
Là, deux bons vieux amis vont diſcourant entre eux ;
Ailleurs, un étourdi qu'emporte un char poudreux,
Jette, en courant, un mot que la rapide roue
Laiſſe bientôt loin d'elle, et dont Zephyr ſe joue.
On ſe cherche, on ſe mêle, on ſe croiſe au haſard ;
On s'envoie un ſalut, un ſourire, un regard ;
Cependant, à travers le tourbillon qui roule,
Plus d'un grave penſeur, iſolé dans la foule,
Va pourſuivant ſon rêve ; ou peut être un banni,
A l'aſpect de ce peuple heureux et réuni,
Qu'un beau ſite, un beau jour, un beau ſpectacle attire,
Se ſouvient de Longchamps, recueille, et ſoupire."

We are perſuaded that our readers will agree with us in pronouncing the following deſcription of Mr. *Pope's* garden at Twickenham, to be equally recommended by the choice of the objects, and by the expreſſion of the ſentiments.

" J'ai vu ce Twicknham dont Pope eſt créateur :
Le goût le défendit d'un art profanateur ;
Et ſes maîtres nouveaux révérant ſa mémoire,
Dans l'œuvre de ſes mains ont reſpecté ſa gloire.
Ciel ! avec quel tranſport j'ai viſité ce lieu
Dont Mendipe eſt le maître, et dont Pope eſt le dieu !
Le plus humble réduit avoit pour moi des charmes.
Le voilà ce muſée, où, l'œil trempé de larmes,
De la tendre Héloïſe il ſoupiroit le nom :
Là, ſa muſe évoquoit Achille, Agamemnon,
Célébroit Dieu, le monde, et ſes lois éternelles,
Ou les règles du goût, ou les cheveux des belles ;
Je reconnois l'alcove, où juſqu'à ſon réveil
Les doux rêves du ſage amuſoient ſon ſommeil.
Voici le bois ſecret, voici l'obſcure allée
Où s'échauffoit ſa verve, en beaux vers exhalée.
Approchez, contemplez ce monument pieux,
Où pleuroit en ſilence un fils religieux :
Là, repoſe ſa mère, et des touffes plus ſombres
Sur ce ſaint mauſolée ont redoublé leurs ombres.
Là, du parnaſſe anglais le chantre favori,
Se fit porter mourant ſous ſon boſquet chéri ;

Et ſon œil, que déjà couvroit l'ombre éternelle,
Vint ſaluer encor la tombe maternelle.
Salut, ſaule fameux que ſes mains ont planté!
Hélas! tes vieux rameaux *dans leur caducité*,
En vain ſur *leurs* appuis repoſent *leur vieilleſſe*;
Un jour tu périras: ſes vers vivront ſans ceſſe.
Conſoles-toi pourtant; celui qui dans ſes vers
D'Homère le premier fit ouïr les concerts,
Bienfaiteur des jardins ainſi que du langage,
Le premier ſur les eaux ſuſpendit ton ombrage:
A peine le paſſant voit ce lieu reſpecté,
La rame eſt ſuſpendue, et l'eſquif arrêté;
Et même en s'éloignant, vers ce lieu qu'il adore
Ses regards prolongés ſe retournent encore.
Mon ſort eſt plus heureux: par un ſecret amour,
Près de ces bois ſacrés j'ai fixé mon ſéjour.
Eh! comment réſiſter au charme qui m'entraîne?
Par plus d'un doux rapport mon penchant m'y ramène.
Le chantre d'Ilion *fut embelli par toi:*
Virgile, moins heureux, *fut imité par moi.*
Comme toi, je chéris ma noble indépendance;
Comme toi, des forêts je cherche le ſilence.
Auſſi dans ces boſquets, par ta muſe habités,
Viennent errer ſouvent mes regards enchantés:
J'y crois entendre encor ta voix mélodieuſe:
J'interroge tes bois, ta grotte harmonieuſe.
Je plonge ſous ſa voûte avec un ſaint effroi,
Et viens lui demander des vers dignes de toi.
Protége donc ma muſe; et ſi ma main fidèle,
Jadis à nos Français te montra pour modèle,
Inſpire encor mes chants; c'eſt toi dont le flambeau
Guida l'art des jardins dans un chemin nouveau;
Ma voix t'en fait hommage, et dans ce lieu champêtre
Je viens t'offrir les fleurs que toi-même as fait naître."

It is, however, neceſſary to point out here a ſlight inaccuracy. From the verſe

"Le chantre d'Ilion fut embelli par toi",

to the end, the author addreſſes himſelf to *Pope*. He had conceived that he had named him before, and that he was only continuing the apoſtrophe; but it is only at this verſe that it begins; he had hitherto been ſpeaking only to the

"— ſaule fameux, que ſes mains ont planté."

There are a few additions made to the fourth Canto. The firſt deſcribes the gardens at Stow; the ſecond, very ſhort, conſiſts of eight verſes only, and relates to the botanical garden belonging to the royal reſidence at Kew; in which the author takes occaſion to inſert the following excellent lines on the ſubject of the recent invention of telegraphs.

"Là

" Là haut, c'eſt une tour où l'art ingenieux
Elève et fait jouer ces tablettes parlantes,
Qui, des faits confiés à leurs feuilles mouvantes,
Se tranſmettent dans l'air les rapides ſignaux.
Indignée à l'aſpect de ces couriers nouveaux,
La déeſſe aux cent yeux, aux cent voix infidèles,
A briſé ſa trompette et replié ſes aîles."

In the Preface, the author anſwers the criticiſms which had been made, both on this poem, and on his *Homme des Champs*; ſometimes not without a degree of aſperity and moroſeneſs, which he had hitherto had the prudence to avoid. Concerning this poem, of which the general merit has been already appreciated, we ſhall only obſerve, that though ſome of the faults objected to it ſtill remain, the ſum of the beauties of detail is conſiderably increaſed in this new edition; and that ſeveral of thoſe tranſitions, which the author himſelf has repreſented as *froides et paraſites*, have been corrected in it. *Ibid.*

ART. 41. *Traité de Minéralogie, par le C.* Hauy, *membre de l'inſtitut national des ſciences et arts, et conſervateur des collections minéralogiques, de l'école des mines; publié par le conſeil des mines*; 4 voll. in 8vo. of text, and 1 Vol. in 4to. containing 86 copper-plates; pr. 36 fr.—The ſame, en papier vélin, 72 fr. Edition in 4to. ſame number of Volumes, 72 fr.—The ſame, en papier vélin, 144 fr. Paris.

The work which we have now before us, appears to us, under every point of view, to be worthy of the reputation of its celebrated author. It is entirely new; mineralogy is exalted in it to the rank of accurate ſcience. Conſidered in this new light, it unqueſtionably requires, in order to its being cultivated to advantage, the moſt variegated and the moſt extenſive preliminary knowledge; but, ſays the author, " tel eſt le ſort de toutes les ſciences, qu'a meſure qu'elles acquièrent de nouveaux dégrés de perfection, elles exigent auſſi plus d'efforts pour arriver au point d'ou, comme d'un lieu plus élevé, nous puiſſions envelopper dans une même vue un plus grand nombre de vérités."

We can, however, aſſure our readers, that the pains which the author has taken to be elementary, throughout this *Traitiſe*, will render it eaſy to ſuch perſons as may chooſe to pay a due attention to it; which, indeed, was to be expected from a perſon who has been ſo long in the habit of public inſtruction. In the ſtyle, Mr. *H.* has chiefly aimed at perſpicuity and preciſion, though, where the ſubject would admit of it, he has not neglected thoſe ornaments, which, while they give attractions to ſcience, may likewiſe be ſaid to facilitate the acceſs to it. The different details are derived from the beſt ſources, but exhibited in ſuch a manner, that the author has, in a great meaſure, appropriated them to himſelf by the form under which he has preſented them. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are much obliged to *Huntonienſis* for his hint, and will ſpeedily endeavour to procure the book which he mentions, to aſcertain the fact in queſtion.

We have received *W. C. W.*'s very friendly letter, and thank him for what he intimates. We have deliberated much and often on what he propoſes, which however appears to be attended with many difficulties. His publication will receive very early attention.

To our Correſpondent, who informs us that a Sonnet, printed in our Review for February laſt, p. 117, was written by *Mr. John Bamfylde*, we have only to anſwer, that it is ſo announced in the publication from which we took it. Our informant is not perhaps aware, that *Salmagundi* is profeſſedly a compilation from various authors, and that in the new edition all the names are affixed. To the remaining ſubject of his letter, we have only to ſay, that we have no prejudice whatſoever againſt him.

LITERARY INTELLIGENCE.

We are happy to learn, that the *Lent Lectures* of the *Biſhop of London*, which attracted ſo much and ſo honourable attention, when delivered at *St. James's*, will ſpeedily be given to the public, in two volumes.

The Edition of *Euclid's Elements*, by the *Biſhop of Rocheſter*, is now completed at the Clarendon Preſs.

The *Travels* of *Mr. Acerbi*, through *Sweden*, *Finland*, and *Lapland*, will be publiſhed within a fortnight.

A curious and intereſting account of the *Crimea* may be expected very ſoon, from the pen of *Mrs. Guthrie*, who viſited thoſe regions in perſon.

Dr. Coray, a Greek by birth, has publiſhed the *Characters* of *Theophraſtus*, with a French tranſlation and notes, and with the two additional characters, the twenty-ninth and thirtieth, from the Vatican MS. He has alſo publiſhed *Hippocrates περι αιμων*, &c. with a tranſlation, and ſtill more ample notes. Both works have been lately imported.